

THE
Truth Exalted

IN THE
WRITINGS

OF THAT
Eminent and Faithful Servant
of CHRIST

John Burnyeat,

COLLECTED

Into this Ensuing Volume as a *MEMORIAL*
to his Faithful Labours in and for
the *T R U T H*.

Prov. 10. 7. The Memory of the Just is Blessed.

*Pfal. 112. 6. The Righteous shall be had in Everlast-
ing Remembrance.*

L O N D O N :

Printed for **Thomas Borthcott** in George-Yard in
Lumbar-Street. 1691.

THE
Truth Exposed

WRY TING

John Ashurst

into the English Volume is a M. D. C. C. L. X. V. I. I.
to his Majesty's service in and for

From the Author's Manuscript of the original
The first of the two volumes is the original

A. D. 1710
Printed by Thomas Baskett, in Great Britain

THE
PREFACE
TO THE
READER.

READER,

AS the *Tree* is known by its *Fruits*, so I
desire thee to *Taste* of these, which
are here presented to thee, with a Se-
rious and Unprejudiced Mind; which
are but *Some* of the *Many Testimonies* of the
Love and *Labour* of the *Deceased Author* for
the *General Good* of *Mankind*, and particu-
lar *Edification* of the *Churches of Christ*, that
are Gathered in our *Day* by the *Eternal Spirit*;

The Preface to the Reader.

in and among whom he was a *Faithful, Able and Successful Labourer*. The *End of Books* is the *End of Preaching*, viz. Informing the Inquirer, Stirring up the Careless, Stopping the Gainsayer, and Comforting and Building up those, whose Faces are turned already *Sion-ward*; and that are Attended with many *Exercises* in their *Journey to Everlasting Habitations*. And as the *End* is the same, so where the *Servants of Christ* cannot come, *Books* may; that are the Testimony of their *Care and Ministry* for others: They remain also with us, and are a *Memorial* of those that writ them, when they are Gathered to their *Fathers*; and by them the *Living* often *Converse* with the *Dead*; who yet *Die* not, but *Live* in their Labours, in the *Children* they beget to God; in their *Writings* they leave behind them, as *Pledges* of their *Love and Care* for the *Flock*; and in the *heavenly places* in *Christ Jesus*, with the *Spirits of the Just*: To whom, and to God the *Judge of all*, the *Dispensation* of our *Day* has brought *Thousands*; Blessed be his *Eternal Name* for ever!

These following *Writings* I Recommend the more Earnestly and Pleasingly to thy Solemn Perusal, *Serious Reader*, because they are very little *Controversial*; they chiefly Refer to *Practice*,

to

The Preface to the Reader.

to an Holy and Divine Life, and Walking with God. The *First* is an Account of his own *Convincement*, the *Path* he trod-in to *Peace* with God out of a *Wicked World*, where the Heavenly Call found him: It is Sweet, Lively, Instructive and Perswading to others to *Try*, as he did, and to *Embrace the Holy Truth*. Then follows a *Relation* of his *Travels* and *Ministry* in these Nations, and *beyond the Seas*; as *Luke* presented the Churches with the *Acts* or *Travels* of the *Apostles* in their *Infancy*: A Pleasant and Seasoning *Lecture* both for the *Young*, who love to hear of *Voyages*, to Excite them to seek the Lord, his Way and Kingdom, and to Journey towards the New and Heavenly *Jerusalem*; and to Quickening those *more Aged*, to shake off their Dust, the *Earth*, that is too Apt to Contract and Stick upon them in the *Daily Attention* they give to their *Temporal Affairs*; and to Lift up their Eyes, and see the *Fields*, how *White* they are to *Harvest*, and how few *Labourers* there are to Take it in; and what need there is of an *Holy Care* and *Oversight* of those that are already *Gathered*; especially Considering, how many *Eminent Ones* of late are Taken from us!

His

The Preface to the Reader.

His *Next Writings* are *Epistles* of divers sorts, to several Places and upon different Occasions, containing Divine Truths and Strong Persuatives to Faithfulness, Love, Holiness and Perseverance in the Way of God, Revealed to them in the *Light* of *Jesus Christ*, the Great *Light* of the *World*, that *Enlightens every one*, that *comes into the World*: Those that have any *Spiritual Savour*, will Taste a *Sweet Savour* in them; and God will *Witness* to them, as he is wont to do to the *Labours* and *Writings* of his Servants in the Hearts of those, that with Seriousness shall peruse them.

His last *Two Tracts* in this Book (saving *Two Epistles*, that by coming too late, are misplaced) are in Defense of the Truth against some Opposers of it, and the only *Controversy* in the Book: The *Soundness* of his *Answers*, and *Moderation* of his *Spirit* in delivering of them, are no small Commendation to the *Truth* he defends, whose Faithful *Servant* he was; for it shews the Power it had over him, how well he knew what he writ, and that he was not only a *Professor*, but a *Possessor* of the Living and Saving Faith, that was once deliver'd to the Saints; and is now again Restored by the Operation of the same Holy Spirit.

The Preface to the Reader.

I shall Conclude with saying ; That as the *Author* was one of the Most-Eminent of the *Second Stock* of *Ministers* the Lord Anointed and Sent forth in this his Glorious Day, and was so Generally Witnessed in his Services in the Hearts of his People ; It is tenderly hoped, that those who loved him, will prize his *Remaining Testimonies*, and be *Good Examples* to their Families in *Reading* such Edifying Labours of the Brethren, that their Children and Servants may be brought up and Instructed in the *Religious Tradition* of our Day, according to the Testimony of the Blessed Truth in the Inward Parts : *Unto which* they are all left, and the holy *Teachings* and *Guidings* of it, (and Thou, *Reader*, likewise) that leads into the Way of Holiness, and into the Path of Endless Peace.

Go,

O N

JOHN BURNEY AT's Book.

GO, *Little Book*, speak out the Praise }
Of him, that did thy *Author* Raife }
An *Eminent Apostle* of our Days.

May He, that Blest him, Bless thee too, }
That thou the *Way* of *Truth* may shew }
To the Vain *Gentile*, and Benighted *Jew* ! }

(Thee,)
Who spake through him, can speak by }
And make thy *Readers* Hear and See }
The Saving *Truths* of thy *Divinity*.

TESTIMONY

Concerning the

Life and Death

OF OUR

Dear Friend and Brother in the Lord,

John Burnyeat.

HE was a faithful Friend and Brother, and an able Minister of Christ Jesus, who freely preached the Everlasting Gospel, and laboured to keep it without Charge; who was a True Apostle of Jesus Christ, and preached him Freely, both by Sea and Land. He received the Truth in 1653. in Cumberland, and died in the Lord in Ireland in the Year 1690. after he had stood those great Troubles, Storms and Trials there; and was a great Strength to Friends in the time

of their late great Sufferings ; He stood it out , when many were Ruined, and fled to England for Succour, and remained, till after King William came in, and King James went out of Ireland.

And then he went up and down Visiting Friends Meetings, that were gathered in the Name of Jesus : And after he had intended to come for England ; but there he died in the Lord, and is Blessed, and Rests from his Labours, and his Works follow him. He travelled and Preacht the Gospel in Ireland, Scotland, Barbadoes, Virginia, Maryland, New-Jersey, Long-Island, Road-Island, and up and down in New-England, and had many Disputes with many Priests and Professors, that opposed the Truth ; but the Lord gave him Dominion over all, and to stop the Mouths of the Gain-sayers, and he turned many to the Lord, and was a Peace-maker ; and he preacht in his Life and Conversation, as well as his Words. And he travelled with me from Maryland through the Wilderness, and through many Rivers, and Desperate Bogs, where they said never English Man nor Horse had Travelled before ; where we lay out at Nights, and sometimes in Indian Houses, and many times were very hard put to it for Provisions : but the Lord by his Eternal Arm and Power did support us, and carry us through all Dangers ; Blessed be his Name for ever.

And he was an Elder, and a Pillar in the House of God : and the Name of the Righteous shall be had in Everlasting Remembrance ; but the Name of the Wicked will Rot. He was a Man Endued much with the Wisdom of God, and in it had a Care of the Welfare of the Church of Christ, to keep in Peace, out of Strife and Contention : and laboured with the Apostates and Back-sliders to turn them to Christ and his peaceable Truth ; So that they might Study to be Quiet, and keep in the Unity of the Spirit, which is the Bond of the King of Kings, and Lord of Lord's Peace.

And

And much more I might write concerning our Dear Brother in the Lord, I knowing him very well, and his Travels and Service in the Lord's Power and Truth; and so doth the Church of Christ, among whom he will be missed.

But he is gone to his Rest; and the Lord by his Eternal Arm and Power is able to Raise up others in his place.

The 13th of the 9th
Month, 1690.

G. F.

The Testimony of Friends in Cum- berland.

Concerning that Faithful Servant of the Lord John Burnyeat, belonging formerly to Pardsay-Meeting in Cumberland, he was born at Crabtreebeck in the Parish of Lows-water in the said County; his Parents were of good Repute, and his Education was according to his Parentage. The Lord visited him in his young and tender Tears, and inclined his heart after good things; whereupon he gave himself to Reading the Scriptures, that thereby he might be informed of those things, that made for his Soul's Peace; and going from one Man to another, who were counted Men of Experience, yet found no true Satisfaction, until it pleased the Lord to send his Ministers to turn his Mind to the Invisible Word of Life, which he gladly received into his heart, and came to Wait in Humiliation, to feel the Operation of it. So that he was brought forth Early in the Day of the breaking forth of God's Light and Power in our Age, when it pleased God to Visit many People in divers Nations of the World, and to

make known his Everlasting Truth in the North-Country ; which Day of Light, and Truth, and Grace many waited for, and were in a readinesſ to Receive with Joy and Gladneſſ of Heart ; amongſt whom this our Dear Friend J. B. being called by Grace to the Knowledge of the Lord, his Truth and Power, and receiving the ſame in Love, Faith and Obedience, he came to Witneſſ the Effectual working thereof to his Sanctification, and ſo became a Veſſel of Honour fitted for his Maſter's Uſe, even Chriſt, and learned to Rule his own Houſe well, in waſhing firſt the Inſide, and the Outſide appearing clean alſo. Then his Light began to ſhine before Men , to the Glory of God, that called him. And this being firſt done in him, and for him, to his particular peace and ſatisfaction in the Lord's Eternal Truth, then the Lord opened his Mouth in a few words in much tenderneſſ, which tended greatly to the comforting of his People ; he always being careful to wait for the Motion of the Word, and to keep cloſe with it : where-by he grew in his Gift, and was drawn forth to viſit Friends in this County, where we dearly loved him. He was faithful in the diſcharge of his Duty, when called to give Teſtimony againſt the Hireling-Prieſts in the Steeple-Houſes, to gather People from the Mouths of thoſe Greedy Shepheards, that feed themſelves, and not the Flock, and did not profit the People at all. And for theſe things he ſuffer'd Imprifonment a long time under a ſevere Goaler, in a cloſe, naſty place. For the Lord ſent him forth in his joyful opening Power and Spirit to preach glad Tidings of Salvation by Chriſt Jeſus, ſometimes to the Spirits in Priſon, and to them coming out of Priſon, and entring into the Glorious Liberty of the Sons of God, and to them who walked ſtedfaſtly in that Glorious, pure Liberty (he that hath an Ear to hear, let him hear) whereby he was a bleſſed Inſtrument in the Hand of the Lord, both for Convincing and Converting to God, and for the Refreſhing, Comforting and Strengthening of them in the

the Faith, Grace and Truth, that they might be built on the Rock Christ, the Foundation, for all the Chosen of God in him throughout all Generations, that Man might answer the End for which he was made, even to Glorify God; who is worthy of Glory and Praise for ever!

He was a Man of an Excellent Spirit, and of deep Experience in the things of God, and Mysteries of his Kingdom, which were richly made manifest unto him: And it was his Delight to be Meditating therein; whereby his Experience was daily increased unto the Conclusion of his Days. He was a Man tender of God's Glory, and Earnestly sought the spreading and propagating of the Truth. The Lord made his Travels successful, and he saw the Fruit of his Labour; and the Lord blessed him with the Fruits of his holy Spirit, whereby he became well qualified for the Work of the Ministry, a Nursing Father, lending a hand of help to the feeble of the Flock, and comforting the Mourners in Sion. For his Doctrine did drop as the Dew, and his Speech as the small Rain: He was a Pattern of Righteousness to the Young Generation, over whom he was very Tender: and to the Aged he could give Counsel; so that God made him a strong Pillar in his Church, and cloathed him with Divine Wisdom, that he was capable of speaking a Word in Season to all, which was as a Nail fastned in a sure place.

He was one of the Lord's Worthies in his day, of a quick Sight and clear Discerning, of a strong Arm and skilful Hand, whose Bow abode in strength, and carried the Arrows to the Mark aimed at: like as the Men of Benjamin, that could sling Stones to a Hair's breadth; so he fixed Judgment upon the head of the Transgressor. And his Arrows returned not in vain, particularly against that Wicked Spirit of Separation, where-ever he met with it.

He was often concerned in Testimony against those that profess the Truth and Way of God, and yet did incline to suit them-

themselves to the vain Fashions and Customs of the World , as Inlets to a wrong Spirit, and became evil Precedents to others, especially Young People, that are too much employed in their Minds with foolish Dresses and Fashions, that never knew the weighty Work of Truth and Power of God in their Hearts to work a Change there ; but were too apt to look out at others. These things he did often testify against, as one having Authority, being himself Redeemed out of those things by the Power of God.

His Innocent Deportment and blameless Conversation preached where-ever he came ; Gravity and Patience was with him, Moderation in Meat, Drink and Apparel, having laid aside all superfluity of Naughtiness and received with meekness the Ingrafted Word ; all which were as Ornaments upon him, and preached for the Truth abundantly : as also did the many Living Testimonies he bore, that flowed through him as Showers upon the tender Grass.

He was a True Labourer , who spared not his Life unto Death, and was willing to spend and be spent, that he might gain upon the Sons and Daughters of Men, to turn them from Darkness unto the true Light, and from the Power of Satan unto God. Oh ! what shall we say of him ! He was a faithful Preacher of the Gospel, not only in Words, but in Life and Practice, and his Memory shall Live for ever. For his Labour and Travel both at home and abroad, in Prison and at Liberty hath been such, as cannot easily be forgotten by many, who have reaped the benefit thereof : For the Lord was pleased wonderfully to appear by him, and sound through him, to the awakening many to Righteousness , and greatly encouraging all the Faithful amongst God's People. In Sicknes and other deep Exercises he was as a skilful Physitian, to Apply that which was sutable unto all ; yea, he was quick, sharp and nimble on the one hand to Search, as on the other hand to Cure, heal, bind up and comfort : but unto the Hypocrites he was
Dread-

Dreadful and Terrible (though he was a Man of large Bowels of Compassion.) Many an untrodden Path he travelled, and passed through great Dangers both by Sea and Land in visiting Friends not only in England, but also in Scotland, Ireland, Barbadoes, New-England, with the Islands adjacent, passing through Wildernels-places and dangerous Waters. Through all which the Lord in a most wonderful manner preserved him, with the rest of his Servants, and from the hands of Wicked and Unreasonable Men, who was ever near him for his Preservation both inwardly and outwardly.

And the Lord Cloathed him with Humility before all, as became the Gospel he preached, which he preached freely, counting nothing near nor dear unto him to be parted with, suffered, or to be done, but a willingness was wrought in him through the mighty Power of God, who always strengthened him to do, to suffer, and to undergo all things whatsoever for his worthy Name's sake. And tho' the Lord had bestowed eminent Gifts on him, yet he would Condescend to the weak Capacities of all, to reach to the Good in all, that he might lay a Foundation to build upon. He had the Word of Reconciliation committed unto him, whereby he was made Instrumental to Reconcile many to God by Jesus Christ, and one unto another. And the Lord caused him to Triumph in Christ, and made manifest the Savour of his Knowledge in many Places, and his Ministry is sealed in the Hearts of many, who are satisfied of his Faithfulness unto God, who hath received him into his Rest.

Now altho' his Body be gone to the Dust, yet his Spirit lives; and that Word of Life, which was his pleasure, remains for our Comfort, who are yet behind in that Pilgrimage, which he hath past through; and may be attended with the Temptations, which he is deliver'd from; who hath finish'd his Days-work: Whom the Lord raised up to shine forth as a Glorious Star in several parts of the Northern and Western World.

World. *And his Mild and Grave Deportment did so well become his deliberate Ministry, that it greatly brightned his Esteem amongst his Neighbours ; so that he was not without honour in his own Country. And when at any time he came into Cumberland, where he was born and educated, his Neighbours would abundantly flock to the Meeting to hear him. Yet he was far from Glorifying in his Gift, or desiring to be popular ; but would rather Restrain such, who would applaud him ; he having Self in no Reputation. He may be truly numbred among the Righteous, who sought God's Glory and the Peace and Unity, Flourishing and Prosperity of his Church, which Christ is the Head of. Much more might we say concerning him, but shall attribute nothing to him, but to the Lord's Power, that did support him.*

And now, if Samuel had cause to Mourn for Saul, and the Children of Israel wept thirty days for Moses, much more cause have many now to mourn for the loss of so dear a Friend. But though our Loss be great, his Gain is beyond utterance ; who hath received the blessed Recompence of Reward for his Labours and Travels, for all his Service and Suffering. And having finished his Course and Time in this World, is entred into Life and Happiness everlasting in the World to come. And we pray the Lord of the Harvest, to raise up other Labourers, both in his Room, and also in the place of others, that have finished their Testimonies for God and Christ, that God over all through Jesus Christ may have the Honor, Glory and Praise from Generation to Generation, who is blessed for ever, Amen!

Mark the perfect man, and behold the upright, for the end of that man is peace, *Psal.* 37. 37.

Broughton in
Cumberland,
the 22d of
the 2d mon.
1691.

Philip Burnyeat
John Tiffin.
John Bancks.
Tho. Laythes.
Tho. Dockwray

Chr. Willson.
Tho. Fletcher.
Rich. Head.
Chr. Story.
Peter Fearon.

Jonathan Bowman.
John Bowstead.
Thomas Willson.
Ja. Dickinson.

The

The Testimony of several Women-Friends in Cumberland.

IN brokenness of Heart and tenderneß of our Spirits we have this Testimony concerning our Dear Friend and Brother John Burnyeat; That he was one of the Lord's Worthies, chosen and fitted by him for his Work and Service, and it was his whole Delight to do the Will of God; so he came more and more to know of his Doctrine, whereby he was made a good Instrument in the Hand of God, for the Converting many from the Error of their ways to the way of Truth and Righteousness. He was one, on whom that Prophecy came to be fulfilled, That Saviours shall come upon Mount Zion to judge the Mount of Esau, and the Kingdom shall be the Lord's. For he well knew, how to Divide the Word of God aright, which dwelt plentifully in him as Deep Waters, and the Well-spring of Wisdom, as a flowing Brook; so that he was often as Clouds full of Rain, emptying himself at the Lord's Command, causing the Seed of Life to spring; whereby God's Inheritance was confirmed. He was a Man of a Thousand, clothed with Innocency and beautified with Humility; Words are too short to set forth the Excellency of that Spirit, by which he was guided; Neither can we express fully, what is in our Hearts concerning him. Yet shall we Attribute nothing to him, but to the Lord's Power, that wrought effectually in him, to the making him to shine. For he was an Instrument of Good to many, making a Difference, saving some with Fear, pulling them out of the Fire, bating even the Garment spotted by the Flesh: being found in that pure and undesiled Religion of Visiting the Fatherless and

Widows in their Affliction; and through the Grace of our Lord Jesus Christ keeping himself Unspotted from the World; and therefore knew, how to Save upon Mount Zion, and Judge upon Mount Esau. Much might be written concerning him, for we know, the very Desire of his Heart and Bent of his Spirit was, that God through his Son might Reign in the House of Jacob, and the Kingdom might be the Lord's. He abhorred the Appearance of Gathering to himself, and had Self of no Reputation; therefore the Lord honour'd him with his Divine Presence, and made his Company (altho dreadful to the Back-sliders, yet) very desirable unto many, especially those who knew his Integrity and Zeal for the Exaltation of the Name and Truth of God; in whose Hearts he was highly esteemed for his Works sake, which shall follow him, altho he be at Rest from his Labour, being got to his desired Haven, where the Wicked cease from troubling, where the Weary be at Rest. And there the Prisoners rest together; they hear not the Voice of the Oppressor, for the Accuser of the Brethren is cast down, Temptations cannot prevail; an Over-coming is known by the Blood of the Lamb, and by the Word of their Testimony, who have not loved their Lives unto Death. And To him that overcomes, saith Christ Jesus, will I grant to sit with me in my Throne; as I also overcame, and am sate down with my Father in his Throne: he shall not be hurt of the Second Death, but with Abraham, Isaac and Jacob, and with all the Faithful in the Kingdom of God without ceasing sing Praises unto him, who sits upon the Throne, and to the Lamb for ever and ever-more; who is Worthy!

O the great Loss we have of him! How can we but Lament! Yet it is his Everlasting Gain: For he shall never Return to us, but we may go to him. And that Word of Life, in which his Life was hid, yet remains for our support; which, as we are careful to keep to, will preserve us, as it
has

has done him, to Enter into that Mansion of Glory, the Lord bath in store for all the Faithful.

He was Dear unto us in the Lord, with whom our Souls were bound up in God's Everlasting Covenant ; And tho' his Body is gone to the Dust, yet our Souls rejoice with many more, in that we enjoy his Spirit, and are come to the General Assembly and Church of the First-born, and to God the Judge of all, and to the Spirits of Just Men made Perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaks better things than that of Abel ; where our Joy is full, and our Spirits bowed and subjected to the Will of God, where our Peace flows, and the Life arises, that fills our Hearts with Praises, that Ascend as sweet Incense to the Lord God and to the Lamb, who is blessed for evermore !

The steps of a good man are ordered by the Lord, and he delighteth in his way, *Psal.* 37.23.

And they that be Wise, shall shine as the brightness of the Firmament ; and they that turn many to Righteousness, as the Stars for ever and ever, *Dan.* 12.3.

*Broughton in Cumberland,
the 22th of the 2d
Month, 1691.*

Margaret Fawcet.
Jane Wilfon.
Margaret Head.
Jane Hall.

Mary Wilfon.
Mary Bowman.
Sarah Fallowfield.

An Account by Way of Testimony concerning our Dear Friend and Brother *John Burnyeat*.

WE will leave to others the Account of his Birth and Convincement, that were his Neighbours and Kindred; and shall speak of him only, as some of us knew him from an Intimate Fellowship in divers Services for above Twenty Years. He was a Choice and Seasoned Vessel of Christ, the special Workmanship of his Power and Wisdom, by which he was effectually qualified for the Ministry of his Everlasting Gospel, thoroughly furnished, may We say, to every good Word and Work, God called him unto. Deep and Large in his Gift, reaching, what was seasonable to every State; in Judgment sound, free in Utterance, Zealous for Holiness; severe against Unlound and Dividing Spirits: Most tender to Penitents and returning Prodigals, affectionate to the Brethren, and careful over the Flock of God, that they might Answer their Heavenly Call, and grow in the Truth. Of a grave and steady Temper, yet sweet; Hardy in his Constitution, and Undaunted and Unwearied in Mind: He was the Father of many Children in Christ, who through his Ministry were begot again to a Living Hope; and the Builder up of more through the same, in the pretious Faith of God's Elect. For this he often Travelled through this Nation, and sometimes Scotland, and the Plantations in America; but Ireland in a more peculiar manner, both at his first Entrance upon his Ministry, and of latter Years, where he Married and chiefly resided, and where he laid down his Head in Peace with God, and Love to his People, and good Will to all men, being about the 59th Year of his Age, and is entered into Eternal Habitations, to praise the God of his Mercies

cies in the Living Family of the Spirits of the Just for ever.

He was indeed a Man of an Excellent Spirit and Divine Understanding from God, and deep in the Knowledge of the Heavenly Myſteries of the Kingdom of God, and alſo of the Depths, Wiles and Subtil Workings of Satan, wherein he lies in wait to beguile the Children of Men: and the Lord many times opened him in his Heavenly Wiſdom to declare of them, that thoſe who had regard to God, and the Peace of their own Souls, might be preſerved out of Satan's Snares. He was an able and powerful Miniſter of the Goſpel of Salvation, a Strengtheners of the Weak, and an Incourager of the Upright and Sincere-hearted, to continue to the end: But he was indeed dreadful to the Hypocrites and Rebellious, and all the Oppoſers and Gainſayers of the Truth. A ſkilful Marks-Man, yea, one of the Lord's Worthies of Iſrael, a Valiant in the Camp of the Lord, and an Undaunted Warriour in his Holy Hoſt; and his Bow abode in ſtrength, and Wiſdom was given him to direct his Arrows to the very Mark; ſo that the Sturdy were wounded, the Meek were comforted, the Tender in Spirit reſreſhed. And was by the Lord made Inſtrumental to wound that Self-ſeparating and Dividing Spirit, that had for want of Watchfulneſs in the Divine Light and Faithfulneſs to God's Spirit and Truth in the inward parts prevailed over ſome, who notwithstanding in a diſguiſe, and under ſpecious pretences, endeavour to ſow the Seeds of Diſſention, Diſcord, Separation and Diviſion among the Gathered of God. And the Lord bleſſed his Labours greatly, and ſo preſerved him in a Holy Converſation, and in a meek, tender, bearing, healing Spirit, that he promoted both by Doctrine and Practice that holy Truth he profeſſed and was a Preacher of, and made full proofs of his Miniſtry in many Lands and Countries: and at the great City of London, where he was made Inſtrumental to the Good and Comfort, Reſreſhment and Edification of many; and

was Valiant there (as in other places) in the time of Trials, Sufferings, Storms and Persecution.

And he was also a great Incourager of the Good in Young and Old, and as a tender Father and loving Brother, to those who were young in their Testimonies for the Trnth, and would rather help a Young Branch to strengthen it in its growth, than to bruise or hurt it in any measure.

This short Testimony we Dedicate to his Memorial, that shall be had in Everlasting Remembrance; for his Name is Written in the Lamb's Book of Life, where none can blot it out: Our Brother, our Friend, and our beloved Companion in the Heavenly Fellowship, with whom some of us have some-times Travelled in England and Ireland upon divers Services for the Truth's sake; and Blessed was our Labour of Love together. He was an Apostle among the Churches of Christ, and he is a fixed and bright Star in the Firmament of God's Heavenly Power and Kingdom for ever. O Friends! you that knew him, know the Loss of him in the Church of Christ, with other Faithful Brethren since departed, worthy of double honor; concerning which sad Providence we have this to say to you, It points plainly to us the Evil that is to come upon the Wicked and Unfaithful, and the great Calamities that are at the Door. The Lord fit us all for them, that we may find an Interest and Sanctuary in the Truth above the Reach of this Evil World; which they will want, that do not prefer it above the chiefest Joy.

London, the 10th of
the 11th Month, 169^o.

Stephen Crisp.
Charles Marshall.
William Bingley.
John Field.
Francis Stamper.
Jasper Batt.

William Penn.
Benjamin Antrobus.
John Vaughton.
Benjamin Bangs.
Samuel Waldenfield.
John Butcher.

A Testimony of several Friends in Ireland, in whose Hearts it sprung, and who gave it forth in the behalf of our Dear Brother John Burnyeat.

AS for our Dear Friend and Worthy Brother in the Lord John Burnyeat, late of Dublin deceased, whom some of us have known many years, we have this Testimony in the Truth concerning him, viz. That he has been steadfast in the Lord's Work, an able Minister of the Gospel, and faithful Labourer, who had a Word in Season to Minister to the several Conditions of Friends and People, dividing the Word aright; a Strengthenener of the Weak, and a free Feeder of Christ's Lambs and Sheep (with the Food he had freely received) to the Comforting many. His Testimony for the Power of Truth and Righteousness was clear, many were Convinced by him. His Conversation was so heavenly, and becoming the Principle of Truth, he was a Preacher of, that we know no one, that can truly Charge him with any thing, that might spot his Profession or Ministry. He was a Man excellently well qualified for the Work, whereunto he was called of God, the Lord having endued him with a large Measure of his Spirit. He had great Openings and Discoveries of the Mysteries of God's Kingdom: he had also the Tongue of the Learned, and was fitted for every good Word and Work the Lord employed him in. His Qualifications were beyond many; and tho' little in himself, yet in the Lord a Mighty Man of Valour. In all times of Suffering and Exercise he failed not to be in the Front; he was a Valiant in Israel, and a Pillar in the House of God: He did Sympathise with the Afflicted, seeking the good of others; and above all the Honour and Prosperity of Truth was in his Eye.

When he took his Wife amongst us, how Careful and Circumspect was he of Truth's Honour, and the Concord and Unity

Unity of Friends and Brethren ! And where he came among Friends , he would not be Idle , but did often Visit the Sick , and Comfort those that were in Distress or Affliction. For indeed , he was a true Servant to all honest Friends , as well the Poor as Rich ; and would freely Administer of his outward Substance to such as stood in need. He was meek and gentle , and of a healing Spirit ; and it was the unspeakable Love and Mercy of God to us in this Nation , and particularly this City of Dublin , to order his outward Abode and Settlement amongst us. By whom many were Convinced of the Truth , and turned from the Evil of their Ways ; and the Peace of the Church , the Unity and Fellowship of Friends Increased. He was one of the Archers of Israel , who could shoot to an Hairs-breadth , to the wounding of the Hairy Scalp of the Wicked one , and the putting of the Lord's Enemies to Silence.

He was a Messenger of Glad Tidings , and directed us to the blessed Light , that God had caused to shine in our Hearts , when we were Strangers to it : yea , then did it Appear , as a Witness for the Lord against all Ungodly Practices. It was a Day of Glad Tidings to many , when the Lord made him one of his Trumpets to us , to sound his Gospel to the reaching God's Witness in our Hearts : Oh ! that it may not be forgotten by any of us , who have been turned to God ! He had a true Love for all Tender-Hearted Friends , and travelled for their Growth and Prosperity in the blessed Truth , not only in these Three Nations , but also in the Western Islands and America , to the turning many to the blessed Way of Life and Salvation , as by following Accounts will appear.

He was a true Pattern of Godliness and Piety , in an humble , meek and in-offensive Conversation , Apt to Teach , Ready to give heavenly Advice and Instruction : a good Example in all things. An Early Comer to Meetings , and a diligent
Waiter

Waiter therein: Many times he would sit a pretty while in Silence, (not being forward to speak) Reverently waiting upon the Opening of the heavenly Life (like the good Houſholder ſpoken of) to bring forth of his Treafury things both New and Old. He was deeply Experienced in the Work and Service of the Lord, and was a great Comfort and Support to many in their great Sufferings and hard Exercifes; and did mightily Strengthen and Encourage Friends in their ſeveral places of Abode. Twice, during the late Troubles he viſited Friends in Munſter, and in this Province of Lynſter, unto whom he was very open; and had large Meetings: for in many places the World's Teachers were fled, and left their Flocks. Many times in the Publick Meetings he would bear a faithful, plain and clear Teſtimony againſt Superſtition and Idolatry, and againſt that Loofe, Wicked, Blaſphemous and Unclean Spirit, that many gave up to be led by. As ſoon as the way was open to the North, he viſited Friends there.

Now after the Death of his Wife he had ſome Intentions to go for England, and ſent his Son thither; but ſeeing the Troubles of Wars coming on, and that many Afflictions and Exercifes would attend us, and that many People being poſſeſſed with great Fears, fled for England; at which time many Teſtimonies came from Friends of ſundry Meetings, for all to mind the Lord's preſerving Power, and not to let Fears take hold of them, as it did of others, who knew not the Lord; Our Dear Friend, though he had an Opportunity, had no Freedom to go for England; but gave himſelf up to ſtay with Friends here, and bear a part of the Sufferings, that might attend us. In which time he was a pretious Inſtrument in the Lord's Hand for the Comforting his People in the time of great Afflictions and Calamities; for he was a Chearful Encourager of us. He was a Dear Friend, a True Brother, a Diligent Over-ſeer and Tender Father; a Perſect and Upright Man in his day, who feared God, and eſchewed evil. And though

he sought the Salvation of all, yet could not bear with Deceitful Men, and Evil Workers, who profess the Truth, yet brought Dishonour to it; against such he had a Just Indignation and Godly Zeal. Oh! the Remembrance of his Fatherly Care over God's Heritage in keeping things in good Order, is not to be forgotten: For his Care was great, that the Professors of Truth might walk answerable to it in a Chast Life, and Blameless Conversation.

And in all his Travels, into whose House he entred, he was Content with what things were set before him, were they never so mean; which was great Satisfaction to many poor, honest Friends, amongst whom his Lot was cast. He would not usurp Authority over his Brethren, but was of a healing Spirit and Lamb-like Nature, and of a good Report in all his Travels.

Our Dear Friend and Brother did greatly delight to Read the Holy Scriptures, and would often and with great Earnestness Advise Friends frequently to read the same, and the Young and Tender in years more especially, as also Friends Books, wherein the Principles of Truth were Treated of, that so none might be Ignorant of the Principles of the true Christian Religion, now again preached and clearly held forth.

He was at our Province-Meeting at Roscan-Allies a little before his Decease, where he bore a Living, Fresh Testimony amongst Friends to our great Comfort, and Exhorted Friends to Faithfulness. From thence he went to Montroth, and had a Meeting there; and from thence to Ballinakill, and had a Meeting there. So he came to the Monthly-Meeting at New-Garden, where many heard him bear a living, sweet Testimony in the Opening of the Word of Life, to the Refreshing of their Souls. After Meeting he came home with our Friend John Watson to his House; and feeling himself not well, took his Bed, and was visited with a Fever; and continued sick for the space of Twelve days. All which time
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he was preserved in his Senses, and in a sweet Frame of Spirit; and did often say, he was fine at Ease, and quiet in his Spirit. The Lord did Attend him with his heavenly Power and Presence, to his Comfort and our great Satisfaction. He said to John Watson, That he ever loved the Lord, and the Lord loved him from his Youth, and that he felt his Love. He was wonderfully preserved in a sensible Condition to the Last; and on the Eleventh day of the Seventh Month 1690 about Two of the Clock in the Afternoon he quietly and peaceably Departed this Life about the 59th Year of his Age, and is gone to his Rest with the Lord, and his Works follow him.

And as he honoured the Lord in his Day, so he was honoured with the Company of many Antient Friends from several Parts of our Province, to Accompany him to his Grave at New-Garden, where he was Decently Interred the Fourteenth day of the same Month; and there we had a good Meeting, to the great satisfaction of many Friends and others.

And now surely, If David did well in Sorrowing for Ab-solom, we have Reason greatly to Lament the Loss of so Dear, Tender, and Upright-hearted a Friend, whose Labour and Travel was great both in Body and Spirit, faithfully to serve the Lord, his Church and People, and to Exalt his Glorious Name, and propagate his Living Truth in the Earth, and to preserve Unity and Peace in the Churches of Christ. But believing, 'tis the Lord's Will, that's done concerning him, in a Holy and Reverend Resignation and Submission thereunto, we ought to be Content; knowing, 'tis his unspeakable Gain to be Absent from the Body, and at home with Christ.

And thus, Dear Friends, We that yet remain, do see, how the Lord is pleased to Remove from among us many of our Antient Friends and Faithful Labourers in the Gospel of Peace, who have been serviceable in this Day for the Gather-
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ing and Confirming of many in the Truth, that we may walk therein. And Friends, we that are yet behind, are the more immediately concerned for to Labour in the Heavenly Gift of his Divine Grace, the Lord in his Love hath bestowed upon us, that so we may come up in this Gospel-day to succeed them, that are gone before us to their Rest in the Lord, in bearing a Faithful Testimony to the blessed Truth; that our Memorial may live to Ages to come, as this our Dear Friend and Elder Brother's doth amongst God's People this day: who having Faithfully finisht his Course here in great Patience, and an humble and holy Subjection to the Will of God, hath now received a Crown of Immortal Glory, which is laid up for all the Faithful Followers of the Lamb, and Lovers of the Appearance of our Lord Jesus Christ: To whom and the Father through him be Glory and Honour both now and for ever. Amen.

Dated in Dublin the
22th of the Second
Month, 1691.

Anthony Sharp.	John Watfon.
Roger Roberts.	Henry Hillary
Amos Strettel.	John Haukes.

*An Account of John Burnyeat's Convince-
ment : Together with a Journal of his
Travels.*

IN the Year 1653. it pleased the Lord in his Love and Mercy to send his faithful Servant *George Fox*, with others of his faithful Servants and Messengers of the Gospel of Peace and Glad-tidings, whom he furnished with the eternal power of his Word, in the wisdom and power of which he proclaimed the Day of the Lord unto us, in this County of *Cumberland*, and the Northern Parts of *England*, and discovered the right Path of Life unto thousands that was in Error, seeking the Lord, but knew not where to find him, nor how to come acquainted with him, although he was not far from us : But this blessed man *G. F.* one of a thousand may many say, and chosen before many thousands, was sent amongst us, in the power of the most High, filled with the strength of his Word, in the wisdom whereof he directed thousands unto the Light and Appearance of Christ Jesus their Saviour in their own hearts, that he might come to know him, and the Glory of the Father through him, in his Appearance, and so come to believe in him, with the Heart and with the Mouth confess him unto Salvation ; and blessed be the Lord and the Day of Mercy in which he visited ; he was pleased to make his Labour of Love effectual unto thousands, in which he sent his Servants to labour, amongst whom it pleased the Lord to grant me that favour to

keep a share of the benefit of this blessed Visitation, whereby I came to be informed concerning the right way of the Lord, and directed unto the true Light, which the Apostle was sent to turn People unto in his Day, and so from the Darkness and from the Power of Satan unto God and his blessed Power, which in my waiting in the Light I received; through which deep Judgment did spring in my Soul, and great Affliction did grow in my Heart, by which I was brought into great Tribulation and Sorrow, such as I had never known before in all my Profession of Religion, so that I might say in Spirit, it was the Day of *Jacob's* Trouble, for the God of Heaven, by the Light of his blessed Son which he had lighted me withal, which shined in my heart, let me see the body of Death and power of Sin which reigned in me, and brought me to feel the Guilt of it upon my Conscience, so that I could say he made me even as it were to possess the sins of my Youth, and for all my high profession of an Imputative Righteousness, and that though I lived in the act of sin, the guilt of it should not be charged upon me, but imputed it to Christ, and his Righteousness imputed to me. I found it otherwise when I was turned unto the Light, which did manifest all reprov'd things; then I came to see that the guilt remained while the body of death remained, and through the power thereof was led into the act of sin; then I saw there was need of a Saviour to save from sin, as well as the Blood of a Sacrificed Christ to blot out Sin, or Faith in his Name for the remission of Sins past; then began the warfare of true striving to enter the Kingdom, then *Paul's* state seen, to will was present, but to do many times power was wanting; then was that cry known, *O wretched man that I am, who shall deliver me from this body of death!* and free from the prevailing power of the Law which remained in the Members, warring against the Law of my Mind, which brought into Captivity to the Law of Sin; then, when this War was truly begun, all my high conceit in my invented

Notional :

Notional Faith, and my pretence and hopes of Justification thereby was overthrown; so that all that I had builded for several years in my Profession, after the days of my Youth, in which tender stirrings was in me, after acquaintance with the Lord, and the knowledge of him, and peace with him, was seen to be but a *Babel-Tower*, which God brought Confusion upon, and so that which could never be perfected to reach to Heaven, being out of the Faith of his Covenant, and that which never could bring truly to trust in his Word, and rely thereupon, but led out into the Invention, willing and self-acting, though another thing talked of; and then seeing all my Works confounded by the visitations of God, and by the springing of the day from on high which discovered things as they were, seeing them all end at *Babel*, and the God of Heaven bringing Confusion upon them, I was amazed, and fear beset me on every side, and I began sometimes to fear I was undone for ever, for that had entred my heart that had turned the fruitful Field into a Wilderness, and made that, which I thought had been as the Garden of *Eden*, a Forest, and so the Day of God discovered all to be Desolation, Driness, and a Heath, and so brought my Soul to a deep Lamentation, to the beginning of such Sorrows as had never been known by me before; then did I lament and bewail my self many a time, and wish my self in a Wilderness, where I might neither meet with Temptation nor Provocation from without, my weakness was such to withstand in my spirit, for all my Notion I had to talk of my Imputation of the Righteousness of Christ being but my own, which by his Spirit I had no seal for, and so but a Presumption, I saw clearly it was my own Invention, and so but like *Adam's* Fig-leave Apron, in which he could not abide God's coming; O the wo that overtook me! O the distress that seized! O the horror and terrour that sprung in my Bosom! O the poverty and want that my Soul saw it self in through the springings of the discovering Light, towards which the

Eye thereof was turned. And as this Light did spring, which the Apostle of old had wrote of, it manifested all things, not only the want that I was in, but also the reprov'd things, and then sin became exceeding sinful, and the load and burthen of it became exceeding grievous, and all the pleasure of it was taken away from me, and many more in that day, and then we began to mourn after a Saviour, and look for a Deliverer, and cry for a Helper, and a Healer, for the day of the Lord that made desolate, had overtaken us, and the Fire and Sword that Christ brings upon the Earth, by which he takes away Peace, had reached unto us, and yet we knew not from whence it came, though the Burning and the Judgment thereby was begun, by which the Filth was to be taken away.

And now in this Distress deep was our Groanings and our Cries unto the Lord which reached unto him, and he was pleased to hear, and shew mercy; for we often assembled together, as the Lord's Messengers, whom he sent amongst us, had exhorted us, and minded the Light of Christ in our Hearts, and what that discovered, and in our spirits, through its assistance, warred and watched against the evil seen therein, and according to that understanding received, waited therein upon the Lord, to see what he would further manifest, with a holy Resolution to obey his will, so far as we were able, whatsoever it cost us; for this I know was the Condition of many in that day; we valued not the World, nor any Glory nor Pleasure therein, in comparison of our Souls redemption out of that state and freedom, from that horror and terrour, under the Indignation of the Lord, we were in because of the guilt of sin that was upon us; and so being given up to bear the Indignation of the Lord, because we had sinned, we endeavoured to wait till the Indignation would be over, and the Lord in mercy would blot out the guilt which remained that occasioned wrath, and sprinkle our Hearts from an evil Conscience, and wash us with pure water, that we might draw
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near with a true Heart, in a full assurance of Faith, as the Christians of old did, *Hebr.* 10. 22. but alas we had not boldness, for the living Faith was wanting, and a true heart we had not to draw near with, and therefore could not have full assurance, but was compassed with fears, horrors, and amazements, and yet came to know that there was no other way, but to dwell in these Judgments, and wait in the way thereof, understanding that we must be redeemed with Judgment, for as was said of *Zion*, *Isaiah* 1. 27. and so waiting therein, we began to learn Righteousness, and strongly to desire to walk therein, and could no longer be satisfied with a talk thereof; and thus waiting for, and seeking after the Lord (though greatly ignorant of him) in a deep sense of our own unworthiness and unpreparedness to meet him, because of the pollution of our Hearts, which was seen by his Light that did shine therein, we were still bowed down in spirit, and afflicted and tossed in Soul, and not comforted, and our Hearts unstable, like waters, and the waves going over our Heads, and our Souls in jeopardy every moment, and our Faith so little, we were ready to sink, like *Peter*, often crying out in the danger; and in that Distress and vail of Tears we walked through; our Hearts became quite dead to the World, and all its Pleasure and Glory, and also to all our former dead Profession, for we saw there was no Life in it, nor Help nor Salvation from it, though some of us had tried it thoroughly; we saw it was in vain to look to such Hills or Mountains for Salvation; and then when we began to forsake all on both hands, as seeing the Emptiness of all, both the Glory, Vanity, and Pleasure of the World, and the dead Image of Profession, which we had set up in our Imaginations and Inventions, and worshipped with our unprepared Hearts and un sanctified Spirits, being Slaves and Captives to Sin, as all must needs be that obeys it in the Lust thereof, according to *Romans* the 6th and 16. I say, when we had thus through the sight and sense of the insufficiency of all

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(we either had or could do) to give ease, help, or salvation, denied all, and as we had been directed, turned our Minds unto the Light of Christ shining in our Hearts, and believed therein, according to Christ's command, *John 12. 36.* and so met together to wait upon the Lord therein. Then began the Prophane to mock, scoff, and abuse us, and our very Relations, and old Familiars, to be strange to us, and offended at us, and did hate us, and began to speak evil of us, and did think it strange that we would not run with them to the former excess of Riot, as it was of old, *1 Pet. 4. 4.* And also the Professor, even such as we had formerly walked in fellowship with in our lifeless Profession, began to reproach us and vilify us, and speak evil against us, and charge us with Error and Schism, and departing from the Faith; and also began to reproach the Light of Christ, as natural and unsufficient, and a false Light, and false Guide. And thus Christ, in his Spiritual Appearance was reproached, vilified, slighted, and undervalued, and set at nought by the Carnal Professors of Christianity, as he was in his Appearance in the Flesh by the Jews, the Carnal Professors of the Law, who saw not through the Vail unto the end. And in this our weak state were we beset on every hand, and greatly distressed, tossed, and afflicted, as poor *Israel* was when the Sea was before them, and the *Egyptians* behind, and their hope so little that they looked for nothing but death, and said to *Moses*, *Because there were no Graves in Egypt, hast thou taken us away to dye in the Wilderness, &c. Exod. 14. 11.* Thus through many Tribulations must the Kingdom be entred by all that strives rightly to enter, according to Christ's command, *Luke 13. 24.*

And when we were thus in our deep fears, and our Minds not well acquainted with either right striving, out of self, in the light and seed of Life that doth prevail and give the entrance, or true waiting or standing still out of our own thoughts, willings, and runnings which doth not obtain, the
 Lord

Lord sent his Servants (who had learned of him) to direct us in what to wait, and how to stand still out of our own thoughts and self-strivings in the Light that did discover, who often did exhort us to abide and dwell in the Judgment that we received therein, and by them as we had been turned to the Light, so was our Understandings informed, and we got to some degree of staidness in our Minds, which before had been as the troubled Sea, and a hope began to appear in us, and we met together often, and waited to see the Salvation of God, (which we had heard of) that he would work by his own power. And after we had met together for some time, as we had seasons and opportunities, and also fought the Lord with travelling Spirits both night and day, when we were at our Callings, and upon our Beds, (for we could not cease, our Souls were so afflicted) being in our Assemblies exercised in the living Judgment that sprung in the Light in our Souls, and looking for the Salvation of God, the wonderful Power from on High was revealed amongst us, and many Hearts reached therewith, and broken, and melted, before the God of the whole Earth, and great dread and trembling fell upon many, and the very Chains of Death was broken thereby, the Bonds loosed, and many Souls eased and set at liberty, and the Prisoners of hope began to come forth, and they that had sitten in darkness to shew themselves, and the Promises of the Lord came to be fulfilled unto many, spoken of by *Isaiah* the Prophet, *Isa.* 49. 9. and *Isa.* 42. 7. and *61.* 23. and some taste of the Oyl of Joy came to be witnessed, and a heavenly Gladness entered the Hearts of many, who in the Joy of their Souls broke forth in Praises unto the Lord, so that the Tongue of the Dumb, which Christ the healer of our Infirmities did unloose, began to speak and utter the wonderful things of God, and great was the Dread and Glory of that Power, that one Meeting after another was graciously and richly manifested amongst us, to the breaking, tendering, and melting of our
Hearts,

Hearts, Souls, and Spirits before the Lord ; then our Hearts began to delight in the Lord, and in his way that he had cast up, and with great fervency and zeal ; then we began to seek after him, and to meet oftner together than before, our Hearts being so affected with the presence of that blessed Power that daily broke forth amongst us in our Meetings, through which we were greatly comforted, strengthened and edified ; for it was that same Comforter our blessed Lord promised he would pray the Father for, and which the Father should send, *John* 14. 16, and 26.

And then this being come and received, did teach us to know the Father and the Son ; and as we came into Acquaintance with it, and into the Unity of it, we came to be taught by it, and so taught of the Lord, according to that New Covenant promise, *They shall be all taught of the Lord, Isa.* 54. 13. *John* 6. 4, 5. Then was our Hearts inclined to hearken unto the Lord, and our Ears, which he had opened to hear, was bent to hear what the Spirit's Teaching was, and what he said unto the Church, who was the chief Shepherd and Bishop of the Soul. And thus were we gathered into a right Gospel Exercise, and Gospel Worship by him, and through whose Name we had received Remission of Sins past, and whose Blood had sprinkled our Hearts from an evil Conscience, and who gave the pure Water that washed and made clean ; so that with true Hearts many began to draw nigh unto God in the full assurance of Faith, as the ancient Saints did, and was accepted, and had access by that one Spirit, by which we came to be baptized in one Body, and so came to drink into one Spirit, and was refreshed, and greatly comforted, and grew up together in the Mystery of the Gospel fellowship, and so worshipped God, who is a Spirit, in the Spirit received from him, which is the Gospel Worship, according to Christ's appointment, *John* 4. 24. And then we came to see over all the Worships in the World, which were set up either by Imitation,

or man's Invention, and saw it to be in vain to worship God, and teach for Doctrines the Commandments of men, as our Lord had said, *Matth. 15. 9.* and therefore were we constrained to withdraw from them, and also many of us to go and bear witness against them in their invented and traditional Worshipps, where they were ignorant of the Life and Power of God.

And thus being gathered by the Lord Jesus Christ, that great Shepherd and Bishop of our Souls, we became his Sheep, and did learn to know his Voice, and to follow him, and he gave unto us Eternal Life, and manifested the Riches of his Grace in our Hearts, by which we were saved through Faith, and delivered from that wrath, fear, and terrour, which had been so weighty upon our Souls, and in measure from the power of that Death that had reigned, and made us miserable and wretched, and came to partake of that Life wherein the blessedness doth consist; and so then the Lord becoming our Shepherd, he taught us, and led us forth into green Pastures, where we did feed and rest together with great delight. O the Joy, the Pleasure, and the great Delight that our Hearts was overcome with many times in our reverent and holy Assemblies! how was our Hearts melted as Wax, and our Souls poured out as Water before the Lord, and our Spirits as Oyl, Frankincense, and Myrrhe offered up unto the Lord as sweet Incense, when not a word outwardly in all our Assembly has been uttered! And then did the Lord delight to come down into his Garden, and walk in the midst of the Beds of Spices, and he caused the North-wind to awake, and the South-wind to blow upon his Garden, and the pleasant Showers to descend, for the refreshing of his tender Plants, that they might grow still more and more. And now unto them that had known the Night of Sorrow, was the joyful Morning come, according to that ancient experience of *David, Psal. 30. 5.* and such as had been in the foregoing deep Afflictions, Tossings, and Distresses, came to witness the fulfilling of that great Gospel Pro-

mise ; O thou afflicted, tossed with tempest, and not comforted ; behold I will lay thy stones with fair colours, and lay thy foundations with Sapphires ; and I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant Stones, and all thy Children shall be taught of the Lord, and great shall be the peace of thy Children ; In righteousness shalt thou be established, thou shalt be far from oppression, for thou shalt not fear ; and from terrour, for it shall not come near thee, Isa. 54. 11, 12. 13, 14.

Thus then came we by him to be gathered into Covenant with God, and to witness the fulfilling of the Promises of God, in whom all the Promises are Yea and Amen, and so come to sit together in heavenly places in him, and so come to feed upon the heavenly food the Bread of Life, that came down from Heaven, which Christ the heavenly Shepherd did give unto us, who had gathered us from amongst the Shepherds that fed themselves with Temporal Things from the Flock, but knew not how to feed the Flock with Spiritual Food, for they had it not. And now we coming to be acquainted with the Power of the Lord Jesus Christ in our Hearts, became great Lovers of it, and Delighters in the Enjoyment thereof, having already counted all things but as Dross and Dung in comparison of the Excellency that we saw therein, and therefore was willing to suffer the loss of all that we might win him, as it was with the Apostle of old ; and blessed be the Lord, many obtained their desire ; they found their Beloved, met with their Saviour, witnessed his Saving health by which their Souls was healed, and so became his Flock and Family, or Household of Faith.

And thus then, as his Children and blessed Family, we still did continue to meet together twice in the Week, or oftner, and in his Name and holy Fear, being gathered together, his Promise we did witness, according to *Matth. 18. 20.* he was *in the midst of us*, and did honour our Assemblies with his heavenly

venly Power and Presence ; and that was our great delight ; and the Sweetness of it did wonderfully engage our Souls to love him, and our Hearts to wait upon him ; for we did find the ancient experience of the Church true, as testified in the Scripture, because of the favour of thy good Ointments, thy *Name is as Ointment poured forth, therefore do the Virgins love thee.*

And growing thus into this Experience of the Goodness of the Lord, and of the Sweetness, Glory, and Excellency of his Power in our Assemblies, we grew in Strength and Zeal for our Meetings more and more, and valued the benefit thereof more than any worldly Gain ; yea, it was unto some more than our appointed Food : And thus continuing, we grew more and more into an understanding of Divine Things and Heavenly Mysteries, through the Openings of the Power that was daily amongst us, and wrought sweetly in our Hearts, which still united us more and more unto God, and knit us together in the perfect Bond of Love, of Fellowship and Membership, so that we became a Body compact, made up of many Members, whereof Christ himself became the Head, who was with us, and did rule over us, and so further gave Gifts unto us, by which we still came to be enlarged, and further opened, that we might answer the end for which he had raised us up, and so far blessed us, and sanctified us through his Word that dwelt in our Souls ; and so we keeping still in our Zeal, and unto our first Love, and keeping our Meetings, and not forsaking the assembling our selves together, as the manner of some was of old, whose Example the Apostle exhorted the Saints not to follow, the Lord's Power still continued with us, and was renewed daily in our Meetings, by the Openings of which, our Understandings was still more enlarged into the Mysteries of Life and hidden things of God, so that many through the favour of God, grew in their Gifts, and had their Mouths opened, and so became Instruments in the Lord's hand to bear wit-

ness unto the World of the Day of the Lord that was broken forth again, even of the great and notable Day that *Joel* had prophesied of, and *Peter* bore witness unto ; and also they were sent to bear witness against the World, and its evil Deeds, with all the false Religions with which Mankind had covered themselves withal in the Darkness and Apostasie which had spread over them, and now was seen and discovered by the Light and Day of God.

And thus the Truth grew, and the Faithful in it, and many was turned unto God, and his Name, and Fame, and Glory, and Power spread abroad, and the Enemies Work and Kingdom was discovered, and struck at by the Lamb and his Followers, which made him begin to rage , and stir up his Instruments to oppose the Lord's Work, and with all subtilty to hinder People from following the Lamb, or believing in his Light ; and so with Pen, and Tongue, and Hands also, the Beast and his Followers began to war, and to whipping, and scourging, and prisoning, and spoiling of Goods, with reproaching, belying, and slandering the way of Truth, and all that they could do to hinder the Exaltation of the Kingdom of the Lord Jesus Christ, blaspheming his Light and his Power, calling his Light natural, insufficient, false Guide, with many reproachful Names, and calling his Power Diabolical, and the operation and blessed work of it, which was both to the renewing of the Spirit of the Mind, and also to the reformation of the Conversation from Debauchery, Wickedness, Unrighteousness, and Witchcraft , even like them of old, who said Christ cast out Devils by *Beelzebub* the Prince thereof. But by this time, they that kept faithful to the Lord, and his Light and Spirit in their Hearts, who had come forth through the deep Tribulation, as before related, was confirmed, settled, and satisfied, and in the Life that was manifested established, in which they saw over Death, and all mens profession in it, and where they were, and what they fed upon, that cried out so against the Light and Power of Christ,

Christ, that was thus with us, and wrought thus in us in our Meetings, and how they were but mocking at the same that those mocked at, spoken of in the second of the *Acts*, when they thought the Apostles were full of new Wine, and so drunk; for the high Professors of our days being ignorant of the Holy Ghost, through their resisting of it, blasphemed the Life and Power, and in the Death at the best did but feed upon the Tree of Knowledge. For this I still right-well remember, that in my waiting upon the Lord, in the deep Distress and weighty Judgment that was upon my Soul, to see if he would appear and break through, and open and give relief from under that which kept me down as Bars of Iron, that I could not arise nor ascend, nor have access, although out of the Deep I cried unto him for deliverance; I say, I can remember, that in the first notable inbreaking of the Power of God upon my Soul, or pouring forth of the Holy Ghost upon me, the first opening in the same unto me thereby, was a true discovery of the Tree of Knowledge in the Mystery, upon which I saw I had been feeding, and all the Carnal Professors of Religion, and how we had made a Profession of that which we had no possession of, but our Souls in the Death, feeding upon the Talk of that which the Saints of old did enjoy; and then I saw there was no getting to the Tree of Life, that our Souls might be healed by the Leaves of it, and so feed upon the Fruit thereof, that we might live for ever.

But as there was a coming under the wounding, slaying Sword that Christ brings, by which the Life of the Old man comes to be destroyed, who would still live in sin, and serve that, and yet profess Faith in Christ, and to be his Servant, which is impossible, according to Christ's own saying, *No man can serve two Masters*, &c. *Matth.* 6. 24. and therefore I saw there was no remedy, either I must be buried by that fiery Baptism of Christ's with him into Death, or else there could be no rising with him into newness of Life; there might be a rising
into

into newness of Profession, Notion, and Words, but that would not do, it was newness of Life I must come to, the other I had tried over and over; I saw I must dye with him, or be planted with him in the likeness of his Death, that is, *dye unto sin*, if ever I came to be planted with him in the likeness of his Resurrection, and so *live unto God*, according to *Romans* the sixth. Then when things thus opened in me, I clearly saw we had all been deceived, thinking while we did live in the Flesh, and after the Flesh, and so in the Death, feeding upon the Tree of Knowledge, which was forbidden for Food, we might make such a Profession as might bring us to reap Life everlasting; but I soon saw, such as a man lived after, such as a man sowed such should he reap, and not what a man professed, or what he talked of, and then I was willing to bow to the Cross, and come under the fiery Baptism of the Spirit, and let that which was consumable be destroyed, that my Soul might be saved, and come to possess that which would endure and abide, and could not be shaken. Thus were the Heavens shaken also, as well as the Earth, that, that which was not shakeable might remain, according to *Hebr.* 12. 27. and so that which condemned the evil Fruits of the Flesh (as they were owned by us so to be in our Profession) both in our loose Conversation, and also in the desires of our Hearts, and fleshly Lusts that therein sprang, unto the Judgment of which we did assent, even so did that same Light and true Witness discover and condemn our fleshly Profession of Religion in that same Nature and Mind which brought forth Evil, or in which Evil did dwell and Rule, and so came our Heaven to be shaken, and our Covering and Garment to be taken away, and we left comfortless and naked, destitute and without a Habitation; and then we saw our sacrificing and our sinning to be alike in the Sight of God; for our Prayers was rejected, and all loathed, because both was done in one Nature, and from one and the same Seed and corrupt Heart; and therefore it came to be with us

as with Judah of old, as may be read *Isa. 1.* and *Isa. 66. 3.* where the Lord told Judah, their killing an Ox, their sacrificing a Lamb, their offering an Oblation and burning Incense, was as the slaying of a Man, cutting off a Dogs neck, offering Swines blood, blessing an Idol. And thus we saw, for want of Righteousness, and keeping the Commandments of the Lord, and forsaking of our own ways, and that which was evil, our Religion was loathed by the Lord, and we rejected in all our doings, and left in desolation and barrenness; for whatever we might pretend, that true saying must stand, *A good Tree cannot bring forth bad fruit, nor a bad Tree good fruit; the Tree is known by its fruit.*

And thus things opened wonderfully in us, and we saw not only common sins, which all confess to be, (though they live in them) but also the hypocrisie and sinfulness of the Professors of Religion, even in their Religion, which was performed out of the true Spirit of Grace and Life, which in the Mystery is the Salt that every Gospel Sacrifice is to be seasoned withal, according to the Example in the Figure; and therefore were we commanded to withdraw, and be separated in our Worship, and wait to have our Hearts sanctified, and the Spirit of our Minds renewed, that we might come before him with prepared Vessels; for we soon learned to see this, that it must be true in the Substance, as in the Figure; all the Vessels of the Tabernacle was to be sanctified, consecrated or made holy; and therefore did we come out from among such in their Worship that lived in Uncleanness, and pleaded for Sin, which made unholy, and met together, and waited together in silence, may be some times not a word in our Meetings for Months, but every one that was faithful, waiting upon the living Word in our own Hearts, to know Sanctification thereby, and a through cleansing and renewing of our Hearts and inward Man; and being cleansed and made meet, we came to have a great delight in waiting upon the Word in our Hearts,
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for the *Milk* thereof, which *Peter* speaks of, *1 Pet. 2. 2.* in our so waiting, we did receive the *Milk*, or *Vertue* thereof, and grew thereby, and was fed with the heavenly Food that rightly nourished our Souls; and so we came to receive more and more of the Spirit of Grace and Life from Christ our Saviour, who is full of it, in whom the Fulness dwells, and in the Power thereof we did worship the Father, who is a Spirit, and waited upon the Teachings of his Grace in our Hearts; and he taught us thereby to *deny ungodliness and worldly lusts, and to live righteously, godly, and soberly in this present evil World.* And so we came to know the true Teacher, which the Saints of old did witness, as saith the Apostle, *Titus 2. 12.* and therefore wanted not a Teacher, nor true Divine Instructions, though we had left the Hireling-Priests, and also other high-flown Notionists, and sat down together in silence, for that was our desire to have all Flesh silenc'd before the Lord and his Power, both in our own Hearts, and from without. And as we thus came into true silence and inward stilness, we began to hear the Voice of him, who said, he was *the Resurrection and the Life*; and he said unto us Live, and gave unto our Souls Life; and this holy Gift which he hath given, has been in us as a *Well springing up unto eternal Life*, according to his promise; and therefore hath it been our delight all along to wait upon it, and draw nigh with our Spirits unto it, both in our Meetings, and also at other Times, that we might both be taught and saved by it, for by it the Saints were saved *through Faith, &c.* as *Paul* wrote unto them, *Ephes. 2. 8.*

Now from the Year 1653. as before hinted, in which Year I was convinced of the blessed Truth and Way of Life Eternal, unto the Year 1657. I was not much concerned abroad in Travels upon the account of the Truth, save only to visit Friends that were Prisoners for the Truths Testimony; but being mostly at home, following my outward Calling, I was very diligent to keep to our Meetings, being given up in my

Heart

Heart thereunto, for I found great delight therein, and many times, when one Meeting was over, and I at my outward Labour, in which I was very diligent also, I did in my Spirit long for the next Meeting-day, that I might get to the Meeting to wait upon the Lord with the rest of his People. And I can also with safety say, that when I was there, I was not sloathful, but in true diligence set my Heart to wait upon the Lord, for a Visitation from him, by the Revelation of his Power in my Soul; and as I waited in the Diligence, Patience, and Faith, I can say this for the Lord, and on his behalf, with many more Witnesses, we did not wait in vain; he suffered not our Expectation to fail, everlasting Glory, and Honour, and Praise to his worthy and honourable Name for ever: The very remembrance of his Goodness and glorious Power in those days revealed and renewed, overcomes my Soul. And so then in diligence waiting, and the Lord so in mercy visiting by his power in our Hearts, my Soul was daily more and more affected with the Glory, and Excellency, and Sweetness of it, and with the holy Dread with which it filled my Heart, for that became pleasant, and then my Spirit was bent to keep near unto it, and to dwell in that holy Fear which the Father thereby placed in my Heart. And then I came to see what *David* exhorted unto in the Second *Psalms*, when he bid the Kings and Judges of the Earth be *wise and learned*; and further said, *Serve the Lord with fear, and joyce with trembling*. O the bowings of my Soul! O the pleasant dread that dwelt upon my Spirit, and the reverent tremblings that came over my Heart, which filled it with living Joy, as with marrow and fatness! And then could I say in my heart, with *David*, *I will wash my hands in innocency, and compass thine Altar*, O Lord. O the pleasant drawing near unto the Altar of the Lord (and that not unprepared) by many, whose Hearts were filled, and their Souls and Spirits anointed with the true anointing from the holy One, which *John* speaks off in his first

Epistle, which is the substance of what was figured out in that Ointment *Moses* was commanded to make, *Exod. 30.25.* which all the Vessels of the Tabernacle were to be anointed withal.

Now when my Heart was thus fitted, filled, and furnished, as it was many a time in our holy Assemblies, with many more, I know that sat under the same dread and power with me; for our Temple and Tabernacle, in which we worshipped, that were *Children of the New Jerusalem*, was but one, even the Lord God and the Lamb, as *John* saw, *Rev. 21, 21.* And so it was in this Power that we sat and worshipped; I say, when my heart was thus fitted and filled, then did I endeavour to keep down my Spirit to the meltings of it, and great was the care of my Soul, that I might no ways miss nor abuse this Power, nor let up a wrong thing into my Mind, to be betrayed thereby; and then I knew, if I kept all that was wrong down, sound Wisdom, and a true Understanding would be grown into, even of those Mysteries that the World was ignorant of; for the Son of God being come, it was he that did give the Understanding, to know him that was true, as *John* said of old, in his first Epistle; and he was made Wisdom, as *Paul* said, *1 Cor. 1. 30.* So I often observed, and that with great care and diligence in those blessed and pleasant Seasons, wherein the Lord did so wonderfully appear amongst us, and filled our Hearts with the glorious Majesty of his Power, how it was with my own Spirit; and whether that was subject, as it ought, or no; for I clearly saw, the Enemy might beguile, and lead up into the highs, and unnecessary pride and vain-glorying, in that which the Soul might soon be deprived of, if it kept not humble; for it's the humble the Lord teacheth, and the meek he guides in Judgment.

And thus in the greatest Enjoyments I saw, there was need of care and fear to be kept in; for as those that grew sluggish, idle, and careless in waiting in a Meeting for the Power, did
fit

fit without the sense of it in a dead, dry, barren state; even so such as weer not diligent to mind to keep low, humble, and tender, and so to mind the Nature of the working of the Power, and the Nature of their own Spirits under the Powers exercise; and also to watch against the Enemies subtilty, who lay in wait to betray, might easily be led aside out of the Powers way by the Stranger, even while the Power was a working, and Joy was in the Heart: And thus for want of true Fear and Care, might the Soul come into a loss e're it be aware; and I believe some have so done, and can scarcely find the reason of it. *Great is the Mystery of Godliness*, it may truly be said, even the great Mystery which *Paul* writes of in *Colossians* the first, *Christ in us the hope of glory*, &c. And as he is there, great is the Mystery of his working by his Spirit, to the opening and clearing of the Understandings of all that rightly wait upon him: and it is the Soul in the Sanctification and Oneness with the Life, the true Unction that comes to be a Priest, and so of the Royal Priesthood, chosen and elected in God's Covenant, that comes rightly and lawfully to eat of those holy things, and so to partake of the sanctified holy Food. This I did observe, and therefore the Stranger is not to come nigh; this was in the Figure signified, *the Stranger was not to eat of the Passover*, *Exod. 12. 43.* and the Command of God was to *Aaron* by *Moses*, that *no Stranger should eat of the holy things*, &c. *Lev. 22. 10.* And *Solomon* saith, *The heart knoweth his own bitterness*, and *a stranger doth not intermeddle with his joy*, *Prov. 14. 10.* Much might be said, but this is the matter; its Wisdom, for the Heart that hath known his own bitterness in the Judgment and Distress, and through it is come to this Peace and Joy to keep it, and not to let that which would have no share with it there, come to intermeddle with the Joy, for if it do, it will soon overthrow the Joy of the Soul, and bring to another state, and then have no more pity in the Day of Distress;

than the *Jews* had of *Judas*, when they bad him *look to it*, what was that to them, when he had betrayed his Master.

And thus I continued, as I have said before, for these four Years, mostly following my outward Calling, and attending and waiting upon the Lord in the workings of his holy Power in my Heart, both in Meetings and at other times, wherever I was, or whatever I had to do; for I found, that as my Heart was kept near the Power, it kept me tender, soft, and living: And besides, I found as I was diligent in eying of it, there was a constant sweet Stream, that run softly in my Soul, of Divine Peace, Pleasure, and Joy, which far exceeded all other Delights and Satisfaction; and this became the great Engager of my Soul to watch with such diligence, for I did find the love of God to constrain. And furthermore, I did observe, that if I neglected, or let my Mind out after any thing else more than I ought, and so forgot this, I began to be like a Stranger, and saw that I soon might lose my Interest in these Riches and Treasure, and true Common-wealth of God's Spiritual *Israel*, which Christ had purchased for me, and given me the earnest of to inherit.

And thus being mindful of the opening Wisdom of God, which *was from above, and heavenly, and not from below, earthly*, I was preserved, and helped, and succoured in the needful time; and because of the Blessings and rich Mercies of the Lord that my Soul enjoyed, I was willing to serve him in what I might, and willingly received upon me a share of that Concern that became proper for me, with others, to take upon us in the Church, that I might be helpful in all necessary things. And thus I went on in the holy Fellowship of the Gospel of Life and Salvation, with the rest of my Brethren and Sisters, and many joyful Day we had together in the Power of the Holy Ghost, that was richly and graciously continued amongst us, and daily poured out upon us;

so that we still grew in favour with God, and unity one with another, and received daily strength from the Lord, and an increase of his Divine Wisdom and Spirit, which did greatly comfort us. And in this our pleasant state I do well remember, my Heart was satisfied, and settled into a content, where I was willing to abide; but the Lord that had so dealt by me in Mercy, as I have said, began to stir in my Heart by his Spirit to arise, and go forth in the strength of his Word, and declare against the Hirelings that feed themselves, and not the People, and kept the People ignorant of those good things, that he had made me and others Witnesses of.

And when the Word of the Lord came unto me with this Message, it became a great Exercise unto me, and I would willingly have shunned it, and have dwelt in that Ease, Peace, and Pleasure the Lord had brought me into, but there was none but in obeying the Lord, and giving up to do his Will, that I soon came to know, for I was sure it was the Word of the Lord; and then I yielded in Spirit, and longed for the Day that I might clear my self, and be eased of the Charge that was upon me: for weighty was the Dread and Majesty of the Power of the Word of Life that lived, and as a Fire burned in my Heart, that I could not stay.

And when the first day of the Week came, in Obedience unto the word of the Lord I went to *Aspetry*, the Place which the Lord set before me, to speak to one *Warwick* a Priest, who when I came, was preaching in their Bell-house, who, soon after I came in, with a Friend with me, began to put forth some subtil Questions to provoke us to speak, that he might have an opportunity to cause us to be haled out, and sent to Prison, but I resolved not to mind his Temptation, but to wait upon the Lord; and when he could not prevail with his Questions to get his end upon us, he spoke to the Constable to put us forth; who answering, bid him go on, and said, *They do not disturb us, &c.* Then the Priest went on

on with his Sermon, and finished. And when he had done, I began to speak to the People, and the Priest he got away, and the People hurried me out, and kept me and the Priest asunder, so that I got not to speak to him that Fore-noon. So I came away with my Friend, and thought to have returned home; but immediately after I was got out of the Town, the wrath and displeasure of the Lord in his Word sprung dreadfully in my Heart, and a dreadful Cry was in me, from the same, *Curfed is he that doth the Work of the Lord negligently, &c.* And then I saw how I had let in a Fear upon me, in which I had shunned the Priest, and spared him, for fear I should be sent to Prison for speaking to him, the Law being such at that day, *That whosoever did disturb a Minister, as they termed it, should be sent to Prison, &c.* And when I found out my Weakness in this, that I had spoke to the People, and spared the Priest that I was sent to cry against, then was I sore afraid, and my Heart filled with horror, and a sore cry in me still, *Curfed is he that doth the Work of the Lord negligently, &c.* then I knew not what to do, for the wrath of God was upon me; and another Cry from the same Word was sounded in my Heart, saying, *Babylon hath sinned, all ye that bend the Bow, shoot at her; spare no Arrows, for she hath sinned, &c.* Now when it was thus with me, and I saw that I had not been faithful, but had mist my Service; after I had come so far as the Common above Plumland; I sate me down, and there I mourned before the Lord, whom I had so grieved, and humbly desired of the Lord, that he would but grant me liberty to go again to clear my self, that I might come into Peace with him again; and then let Life or Liberty outwards go, I did not value. So waiting upon him in this humble bowed frame of Spirit, the Word of Life rose in me again, and opened my Heart, and sealed to me I might go. Then I arose with boldness, and went with speed, till I came there at the Worship-house, and the Priest was preaching again

gain in the After-noon, and I went in and stood before him, till he had done, and then was my Heart filled with Peace, and I resolved in the Name of the Lord not to spare, but speak the Word of the Lord faithfully, whatever I might suffer for it; for in comparison thereof, I valued neither Life nor Liberty. So when he had done, I spoke unto him what the Lord put in my Mouth: He immediately got away and gave me no Answer. But I followed him so quick, and cried out after him, so that he turned again to me in the Grave-yard, and then I did clear my Conscience to him, and a great Dispute we had, for I did not spare him. At last he went away, and would stay no longer. Then I spoke to the People, and did clear my Conscience amongst them; and then I came away in peace, and my Heart was filled with unspeakable Joy, and my Soul with Gladness. Then I saw, it was good to be faithful unto the Lord, and to trust in him, and to obey his Voice; and then I came to feel and see more and more, the woful and dreadful state that the Priests and Hirelings were in, who for their own earthly gain made Merchandise of People; although they were defended by the Laws of Men, yet I found the Laws of God they were in the transgression of, and so were in *Cain's*, *Corah's*, and *Baalams* way, in Envy, and Gainsayers of the Truth, and Lovers of the Wages of Unrighteousness, and so such as *Peter* and *Jude* wrote of, 2 *Peter* 2. 15. and *Jude* cried Wo against, *Jude* 10, 11, 12.

Then some time after I was moved by the Spirit of the Lord to go to *Lorton*, to speak to one *Fogoe* a Priest, who was preaching to the People in their Worship-house, and I stayed till he had done; and there he did affirm in his preaching to the People, that both he and they was without the Life of both the Law and the Gospel. And then I spoke to him, and questioned him what he had to preach, or to pray, that was without the Life of both Law and Gospel? But after a few words, he fell into a rage, and stirred up the People, and they

they fell upon me, and haled me out of the House, and did beat me, and the Priest did threaten to put me in the Stocks. So I came away ; and that day two Weeks I was moved to go again to speak to the same Priest at *Loufwater*, the Parish where I did then dwell ; and when I came in, the People beginning to look at me, and take notice, the Priest bid them let me alone, if I would be quiet, he would discourse with me, when he had done. So I stood still and quiet, waiting upon the Lord ; the Priest he prepared to go to Prayer, but when he saw that I did not put off my Hat (for I could not so do, because I could not joyn with him in his dead lifeless Prayers) Then instead of going to Prayer, he fell a railing against me, and said I should not stand there in that posture. At last I spoke to him, and did ask him, *What he had to pray with, that was without the Life of both Law and Gospel.* But he continued calling out to the People, to take me away ; so that at last, my Father being there, and displeased with me for troubling their Minister, came himself and haled me out of the House, and was very angry with me. Then I stayed in the Grave-yard, till the Priest and People came out, and then I got to him, and spoke to him again, but he soon began to be in a rage, and to threaten me with the Stocks, and got away. And then I cleared my Conscience to the People of what I had to say, and so came away in great peace with the Lord.

Then not long after, in the same Year, I was moved of the Lord by his Spirit to go to *Briggham*, to speak to one Priest *Denton*, who then was preaching in the Steeple-house to the People ; who in his Sermon, which he had before hand prepared, had many false Accusations, Lyes, and Slanders against Friends, and the Principles of the Truth. I stayed till he had done, and then did speak to him, but got little Answer ; but immediately some of his Hearers fell upon me, and did beat me with their Bibles, and with a Staff, or Staffs, all along out of the House, and also out of the Grave-yard, that the next day

day I was fore with the Blows, and so the Priest commanded the Constable to secure me, and a Friend that was with me, and next day did cause him to carry us to *Lancelot Fletcher* of *Talantyre*, who did order a Warrant to be written for us, and so sent us from Constable to Constable, to the common Goal in *Carlisle*, where I was Prisoner three and twenty Weeks. And when I wrote a Paper to the Priest, wherein I answered his false Accusation, and sent it to him by a Friend, he would not read it, but, as I was told, put it in the fire and burnt it.

Now while I was in Prison, something came upon me for *Scotland*, but I being a Prisoner, and not yet deeply acquainted with the way and work of the Lord's Power and Spirit, as in relation to such a Service, great was the Exercise of my Spirit that I went under; and for want of Experience and a clear Understanding, I was swallowed up, and for a time quite lost in the Deep, where great was the Distress of my Soul beyond utterance; but the merciful God by his powerful Arm and healing, saving Word of Life, did restore and bring up my Soul out of the Deep, where it was for a time buried, and renewed Life and Understanding, and caused the Light of his Countenance to shine, and the Sweetness of his Peace to spring; so that I may truly say, he caused *the Bowes that he had broken, to rejoyce*. And then when he had thus crushed and humbled, and let me see how he could make all things become as nothing again, and so hide all Glory from Man, then in his Goodness he revealed his Glory, and Power, and Presence, and reviving Life, and so opened to my Understanding his good Pleasure, which with all readiness and willingness of mind I gave up unto, in my Heart and Spirit. So after my being kept about three and twenty Weeks in Prison, I had my Liberty; and so came home, and followed my outward Calling that Summer, and grew more and more into the Understanding of the Mind and Will of the Lord, in that which I had a Sight of, while I was in Prison. And so keeping to

Meetings, and waiting upon the Lord in a true travel of Spirit, after more acquaintance with him, and more enjoyment of his Power and Word, I grew not only into an Understanding, but also into a degree of Strength and Ability fit to answer that Service, which the Lord had called me unto.

And so then in the Faith, that stood in God's Power, about the beginning of the *Eighth Month* 1658. I took my Journey into *Scotland*, and travelled in that Nation about *Three Months*, and was both in the *North* and *West* of it, as far North as *Aberdeen*, and back again to *Edinburgh*, and so down West to *Lithcow*, *Hamilton*, *Aire*, and as far as *Port-Patrick*; and back to *Aire* and *Duglass*: and our Service was at their *Steeple-Houses*, and *Markets*, and other places, where we met with People; and sometimes at *Friends Meetings*, where there was any. And our work was, *To call People to Repentance* out of their lifeless hypocritical Profession and dead Formalities, wherein they were settled in the Ignorance of the true and living God; and so to turn them unto the true *Light of Christ Jesus* in their Hearts, that therein they might come to know the Power of God, and so come to know Remission of Sins, and receive an Inheritance amongst the Sanctified. And being thus clear of that Nation, we returned into *England*, and came over the water to *Bowstead-hill* the *first day* of the *Eleventh Month*, 1658.

Then returning home, I followed my Calling or Trade again from that time, until the *Third Month* 1659. and then I took shipping for *Ireland*, according to what had been Opened unto me in the Truth, when I was in *Scotland*; and grew mightily in me through the Strength of the Power and Word of *Life*, while I stayed at my Calling at home, and kept to Meetings. For the Lord often filled and enriched my Heart and Soul with his glorious Power, and so sanctified and prepared me for that which he set before me: For often in Spirit was I carried thither, and had it sealed unto me, that it was my place

place to go into that Nation to serve the Lord, and bear witness unto the Truth, and call People to Repentance, and hold forth the *Way of Life* and Salvation unto them. So I waited till the full Season came, according to the blessed Counsel of God, in which I found his leading Power with me, and to go before me; and so at the time aforesaid I took shipping at *Whitehaven*, and landed at *Dunacadee* in the North of *Ireland*, and travelled up to *Lisbourne*, and so up to *Lorgan*, and on to *Kilmore* in the County of *Armagh*, and so up and down in the North for some time amongst Friends, and had Meetings. And many People came to Meetings, and many Convinced and turned to God from the evil and vanity of their ways. And then from thence I travelled up to *Dublin*, and thence to *Mountmeleck*, and so forward to *Kilkenny*, and so on to *Caperqueen*, and *Tallow*, and so to *Cork* and *Bandon*: and back to *Cork*, and then to *Toughal*, and to *Waterford*, and to *Ross*, and to *Waxford*; and had Meetings along, as I travelled: and according to that Ability I received of God, I was faithful, and preached the Truth, and true Faith of Jesus. From *Waxford* I came to *Carlough* and *Mountmeleck*, and so down into the North, and spent some time there.

And so having gone through, and in the fear of God published his Name and Truth, as I had opportunity, I then was willing to return home to *England*, and for that end as I intended, came down to *Carrickfergus*, but before I got thither, it came upon me that I should return back again to *Lorgan* and *Kilmore*, and from thence to *Londonderry*. And so I sent word to appoint a Meeting at *Lorgan*; and went on to *Carrickfergus*, and got a Meeting, where there was many People at it; and I did clear my self unto them in the fear of the Lord, and then returned to *Lorgan*, as I had appointed. And there I met with *Robert Lodge*, newly come out of *England*, who had something in his Heart also to go to *Londonderry*; this was about, or near the beginning of the *Seventh Month*

1659. So *Robert Lodge* and I became concerned in one Work, Service, and Travel together, and were truly united in Spirit, in the Unity of the Faith and Life of Christ, in which blessed Unity and Fellowship of the Gospel of the Son of God, we laboured and travelled in that Nation of *Ireland* for *Twelve Months*, after we met together, not often parting; but sometimes we were moved to part for the Service's sake for a little time, and came together again: and the Lord gave us sweet Concord and Peace in all our Travels; for I do not remember that we ever were angry or *grieved* one at the other in all that time. And so we went down to *Londonderry* together, and when we came there, were soon discovered what we were; and then the People were unwilling to receive us, or let us have Lodging for our Money. We were at their great Steeple-house on the *first day*, and had a large time among the People to declare the Truth: but at last the Major sent his Officers, who would not suffer us to stay any longer, but forced us out of the City, and down to the Boat, and commanded the Boat-man to carry us over, and not to bring us back again. So being clear, we took our Journey towards *Coat-raine*, and then to the *Grange*, and so to *Antrim*, and so up to *Lorgan*, and so through Friends in the North. And then after some time we took our Journey into the *South*, and did travel through a great part of the Nation, as to *Dublin*, *Mount-meleck*, and to *Arthlone*, and *Galloway*, *Limmerick*, *Cork*, and *Bandon*, and so through the *South*, and again into the *North*. And thus we spent our time with diligent Labour and hard Travel, often in *cold*, *hunger*, and *hardships* in that County, which then was in many Parts uninhabited: And in *Prison* several times; once in *Armagh*, once in *Dublin*, twice in *Cork*; besides other Abuses we received from many, because of our Testimony which we had to bear for the Lord, in their Towns and in their Steeple-houses, and against their *Hireling-Priests*, which sought their *Rewards*, and loved the *Wages of Unrighteousness*,

ousness, like *Baalam*; and worse then he, forces it from the People, like the Sons of *Eli*, whose Sin was very great, 1 Sam. 2. 16, 17.

And thus having travelled and laboured in the Gospel together for *Twelve Months*, and many being Convinced and gathered to the Truth, we were clear of our Service there, and in the *Seventh Month* 1660. we took shipping at *Carrickfergus*, and intended for *Whitehaven* in *England*, but by contrary Wind were driven to *Kirkcubry* in *Scotland*, and from thence came over Land into *Cumberland*, and to *Cockermouth*: and then I again returned to my outward Calling, and followed that, and kept diligently to Meetings, for it was still my Delight so to do, and there to be diligent in waiting upon the Lord; for I always found, that therein I received an increase of Strength, Life, and Wisdom from the Lord. And as I found any motion upon me from the Lord to go to any Meeting abroad, either in our Country, or any other, I went and cleared my self, as the Lord gave Ability; and so did return again to my Calling, and so to our own Meeting, where I did delight to wait in Silence upon the Lord: for I loved that much, because I found an inward growth thereby through the Teachings and Openings of his Spirit in my Heart; and when something did open in me for that end, to speak in our Meeting, I gave up, for the most part, sometimes ready to quench through backwardness, but that was hurtful; but I grew over it by degrees, and increased in Faith and holy Confidence more and more.

Now from the *Seventh Month* 1660. unto about the *First or Second Month* 1662. I was very much at home at my Calling; and then I was moved of the Lord to go to *London* to see *George Fox*, and others of the Elders, and to acquaint him with what was upon me from the Lord to go to *America*, which came weightily upon me in *Ireland*, when I was there; so that I had a great travel in Spirit, and deep Exercise in Mind, before

before I gave up. But when I had given up in belief, that it was the *Word* of the *Lord*, and so gone through it in my Spirit, and submitted unto his Will, the weight and exercise was removed, and I with my former Opponents again restored into my Service, and no more of that remained, but a remembrance of the Prophecy or Opening which I had received, and Faith in the Word, which, I was satisfied, was sure for ever. And therein I rested as to that matter, until the time aforesaid that it came upon me to go and acquaint G. F. as also Ed. Burrough, who were then at London, and Richard Hubbertorn; for I loved to have the Counsel and Countenance of my elder Brethren, who were in Christ before me. And then I did return through *Yorkshire* home, and had some Meetings, as I came along; and stayed at home but a little time, and was moved to go again into *Yorkshire*, and went through divers Meetings to visit Friends. And being, as I thought, clear to return home, I came to *Rippon* to see some Friends, that were then Prisoners for meeting together to worship God; and going into Prison to see them, and in the Love of God speaking some words of Exhortation unto them, the Goaler took me, and had me to a House in the Town, where the Major and the Chancellor, and several of the Aldermen were together; and there the Chancellor chiefly took in hand to examine me, and sought to ensnare me, that he might get occasion to Commit me to Prison. And first, he would have my going to Prison to my Friends to have been an Offence; but I pleaded, in so doing I had broken no Law. Then he said, I spoke in Prison; I answered, There was no Law, that forbid us to speak to our Friends, when we came to visit them. Then he asked me, when I was at Church, and when I took the Sacrament according to the Laws of *England*? I answered, I knew no Law I had broken, nor no evil I had done to any man; if any man had evil against me, let him bear witness of the evil. Then he began to be in a rage, and said, He would have an Answer e're

e're we had done, &c. But when he could not get an Advantage that way, he reached for a Book, and asked me, if I would take the *Oath of Allegiance and Supremacy*? And when I answered, *Not in Contempt to the King, or his Authority, but in Obedience to Christ's Command, I could not swear.* Then he commanded the Clerk to write a *Mittimus*, and sent me to the Prison, to the rest of my Friends, who were four and twenty before, and there I was kept Prisoner fourteen Weeks. And because, when we sate down to wait upon the Lord (for we sate down once every day together, and many times Friends with us, that came to see us) I spake something in Exhortation unto Friends, and prayed unto the Lord, as he enlarged my Heart, that we might be comforted and edified together, the Magistrates were offended, and sent the Under-Goaler to take me away, and put me in the Dungeon from among my Fellow-Prisoners, who came at three several times, and every time haled me from my knees, when I was at Prayer, and put me in the Dungeon, a little dark Room, where I was one time *two* days and nights, another time *three* days and nights, and the last time *seven* days and nights. There was a Bowling-Alley before the Prison-door, where several of the Magistrates and others did use to come to their Game, and hearing my voice, were offended; and so sent to take me away. So after fourteen Weeks I was set at liberty, and in some little time I had freedom to return home, and then did, as at other times, follow my outward Calling, and kept to our Meetings at home, but when I was moved to go forth to visit Friends, sometimes in our own Country, and sometimes into *Yorkshire*, and *Bishoprick*, and would sometimes be *Two Months* away, or thereabouts, and then return home to my Calling or Trade: and so thus continued till about the fore-end of Summer, in the Year 1664.

And

And then that which had been opened unto me four years before, began again to arise in my Heart in that Word which lives for ever, and the living motion of it began to press upon my Spirit towards the fulfilling thereof; and then I saw, the Time drew near, and the Season was coming upon me, wherein the Lord would have me go and fulfil his Word, that I had yielded unto in Spirit so long ago. And then I began to prepare, and set my Heart to leave all things behind, and give up all things else, that I might follow him: and so his Power wrought my Spirit into a right frame, that I could easily leave all things; and then he gave me time to settle and order my outward Concerns, and leave all things clear. And then that Summer I took shipping for *Ireland*, and passed through most Friends, and did visit them. And about the *Seventh Month 1664*. I took shipping at *Galloway* in *Ireland* for the *Barbadoes*, and was *seven weeks and two days* in sailing to the *Barbadoes*; and I stayed there about *three or four Months*, and did visit Friends, and travelled and laboured in the Work of the Gospel, both for the Confirmation of those that were gathered, and for the gathering of others unto the Truth, that they might partake with us of the like precious Faith. And there I met with many that had been hurt by *John Parrot*, and carried away with his Imaginations, who lead out of the Power, and from the true *Cross*, into *high Notions*, and vain Conceits, and so into a *fleshy Liberty*, and ease therein, from the true Spiritual Travel and right Exercise, both in Spirit, and outwardly; pretending to be against *Forms*, and under that pretence led out of the faithful and diligent practice, which Friends had been gathered into, as to their meeting together, and waiting upon the Lord, counting that a *Form*, which he did lead into a slight of, and so caused many, both there and in *Virginia*, and other places, to neglect, or in a great measure to forsake the *Assembling of themselves together*, contrary to Friends practice, and the Counsel
and

and Advice of the faithful Labourers, who first laboured amongst us, as also contrary to the Advice of the Apostle, *Hebr.* 10. 25. And also, he in his new Notion led many to keep on their *Hats* in the time of *Prayer*, when any Friend prayed, and condemned our reverend practice of *putting off* our *Hats* at such times: and so in many things led such as were taken with his Notion, out of true *Order* into *Loosness*, and such a *Liberty*, that the *Cross* in most things was laid down by them, and their own Wills followed, and Truth's Testimony let fall. But he ran out of the Truth so far at last, that many began to see him, and what his Spirit led to; and so came to see their own loss, and returned back unto their *first love*, and the Power of the Lord went over that dark Spirit, with all the vain Imaginations they had been led into thereby; and so Friends were gathered into their former Unity. Now because of the prevalency of this Spirit, I had the greater travel and exercise among Friends in that Island, and in other places of *America*, both in withstanding such as were high and hard, and also to gather back and preserve such, as had in some measure been betrayed, and yet were more innocent and tender.

And so when I had travelled and laboured, as I said before, about *three or four Months* in that Island, and was clear, I took shipping for *Maryland* about the latter end of the *first Month*, and landed there about the latter end of the *second Month* 1665. and so I travelled, and laboured in the Work of the Gospel in that Province that Summer, and large Meetings we had, and the Lord's Power was with us, and Friends greatly comforted, and several Convinced. But a fore Exercise I had with one *Tbo. Thurston*, and a Party he drew after him for a while, so that both I and faithful Friends were greatly grieved, not only with his Wickedness, but also his Opposition that he made against us, and the Disturbance that he brought upon us in our Meetings; and great was the exercise and travel, that was upon my Spirit both Day and Night, both upon the

Truth's account, that suffered by him, and also for the People, that were betrayed by him to their hurt, who were under a great mistake. But through much labour and travel in the Lord's Wisdom and Power, that both I and other faithful Friends of that Province had to search things out, and to clear things to their Understandings, both as to what related to the Truth, and also Matter of Fact, which he was guilty of, it pleased the Lord so to assist us, and bless our endeavours, in manifesting the Wickedness and Wrongness of the Heart and Spirit of the Man, that most of the People came to see him, and in the love of God to be restored, into the Unity of the Truth again, to our great comfort, Truth's honour, and their Everlasting happiness. But he himself was lost as to the Truth, and became a Vagabond and Fugitive as to his Spiritual Condition; and little otherwise, as to the outward.

So in the Winter following I went down to *Virginia*, and when I came there, Friends there, the greatest part of them, were led aside by *John Parrot*, who had led them into his Notions, as before is related; and they had quite forsaken their Meetings, and did not meet together once in a Year, and had lost the very *form* and *language* of the *Truth* many of them, and were become loose and careless, and much *one* with the *World* in many things: so that the *Cross* of *Christ*, for which they had suffered, was *shunned* by them, and so Sufferings escaped, and they got into outward ease. For they had endured very great Sufferings for their Meetings, and did stand faithful therein, till he came among them, and preached up this Notion of his, by which he judged Friends Practice and Testimony in the Truth, and for the Truth, to be but *forms*: and so pretending to live above such things, drew them from their Zeal for the Truth, and their Testimony therein so far, that they avoided every thing that might occasion Sufferings. And thus they being seduced or bewitched, as the *Galatians* were, into a *fleshy Liberty*, the *Offence* of the *Cross* ceased,
and

and the Power was lost: and when I came there, it was hard to get a Meeting among them. And much Discourse I had with some of the chief of them, and through much labour and travel with them, and among them, to maintain the Principles of Truth and our Testimony and Practice therein, I obtained a Meeting; and the Lord's Power was with us and amongst us, and several were revived, and refreshed, and through the Lord's goodness, and his renewed Visitations, raised up into a Service of Life, and in time came to see over the wiles of the Enemy. So after some time I returned again to *Maryland*, and did pass through Friends, and visited their Meetings, and in the *first Month* came again to *Virginia*, and did visit them, and so returned again to *Maryland*, and landed at *New-York* in the *fourth Month* 1666. and spent some time there amongst Friends, in going through their Meetings. And then took shipping for *Road-Island* in *New-England*, and there spent some time in visiting Friends, and their Meetings; where I had a comfortable Service. And about the latter end of the *sixth Month*, I took my Journey towards *Sandwich*; and when I was clear there, I took my Journey by *Plymouth* to *Tewkesbury*, and so to *Marshfield* and *Cittuate*, and so on to *Boston*, and did visit Friends, and had Meetings: And from *Boston* to *Salem*, and so on to *Piscatoway*. And when I was clear there, I returned back through the Meetings, and came to *Hampton, Salem, Boston, Cittuate, Marshfield*, and so by *Tewkesbury* and *Plymouth* to *Sandwich*, and from thence through the Woods to *Ponigantfit*, and from thence over unto *Road Island*. And after some time spent there, I took shipping for *Long-Island* to visit Friends in those parts; and when I was clear, I returned again to *Road-Island* in the Winter, and stayed for some time; for there was no going off the Island unto the Main, the Snow was so deep. And about the latter end of the *first Month* I took shipping for the *Barbadoes*, and landed there in the *second Month* 1667. and did spend that Summer there,

and had blessed and comfortable Service among Friends, large and full Meetings, and the Lord's Power and Presence was with us, and several gathered into the Love of the Truth. And in the *seventh Month* I took shipping for *Bristol* in *England*: and after we had been *Ten Weeks* at the Sea, except one day or two, being beat off the Coast with an Easterly Storm, and kept out at Sea in a great Tempest, for the most part of *two Weeks*, at last we got into *Milford-Haven*, and there I landed, about the *27th* of the *ninth Month*, 1667. and so did go up to *Haverfordwest* in *Pembrokeshire* in *Wales*, where I met with a Meeting of Friends the same day: and at that time I stayed *four Weeks* in that County, and had many blessed Meetings. And then being clear, I took my Journey towards *Swansey*, and did visit Friends there; and so came up towards *Cardiff*, and so on into *Monmouthshire*: and after I had visited Friends there, I passed over the Water, and came to *Bristol*, and did stay there some Meetings, and so up into *Glocestershire* and *Barkshire*, and so up to *London*, and stayed there some time. And after I was clear of that City, I was moved to return again into *Barkshire*, and *Glocestershire*, and so to *Bristol*, and so over into *South-Wales*, and down to *Pembrokeshire*, all along visiting Friends, and had blessed Service. And then when I was clear of those Parts, I was moved to return again up through the Meetings in *South-Wales*, and to *Glocester*, and and through *Glocestershire*, and *Barkshire* into *Buckinghamshire*, and so up to *London*, and spent some time there that Summer in the Year 1668. And after that I went over into *Surry* to see *George Fox*, who then was travelling among Friends in those Parts, to assist Friends in the settling of their mens-Meetings, and also to stir them up to visit such as were fallen away from the Truth, and drawn back, and to see, if they could be restored and brought again to a sense of the Love of God, and so to Salvation and Life; which Work did

did prove very effectual for the gaining of many. So after I had been a little with him, and at *Horsham* (with some Friends that went from *London* with me) to visit some Friends that were Prisoners there for the Truth's Testimony, I returned back again to *London*, and so took my Journey for the North of *England*, through *Hartfordshire* and *Huntingtonshire*, and then strait down into *Yorkshire*, and spent some time in visiting the Meetings about *Knaishborough*, *Netherdale*, *Masson*, *Thirsk*, and there-aways, and then was moved to go down towards *Crake* and *Malton*, and so on to *Kilham* and *Burlington*, *Scarborough* and *Whitby*, and on into *Cleveland*, and so over into *Bishoprick*. And after some time spent there, I came over *Stanmore*, and so into *Cumberland*, and came home to see my Friends and Relations; and stayed but about a Week, or a few days more, and then took my Journey for *London* to the yearly Meeting, that then was appointed to be about the beginning of the tenth Month, and so was there about a Week or two: and then I took my Journey again into the West through *Barkshire* and *Glocestershire*, and so over into *South-Wales*, down as far as *Pembroke-shire*, visiting the Meetings, and serving the Lord and his People with faithfulness in the labours and travels of the Gospel of Christ Jesus. And when I was clear of those Parts, I returned back again through *South-Wales* up to *Bristol*, and so up through the Counties, visiting the Churches, and so up to *London* that Spring, in the Year 1669. and stayed about two Months time in and about the City. And then I was moved again to go into *Buckinghamshire*, and so through the Country, visiting Meetings in divers places, till I came to *Bristol*, and was at *Bristol* about the 25th of the fifth Month 1669. And from thence I went over into *Wales* again, and did pass through *South-Wales*, as far as *Pembroke-shire*; and from thence I took my Journey through the Mountains towards *North-Wales*, and did visit Friends in *Radnorshire*; and

and from thence came down to *Shrewsbury*, and so on into *Cheshire*, and so through *Lancashire* and *Westmoreland* home into *Cumberland*, and stayed there a little, and did visit Friends. And then took shipping at *Whitehaven* for *Ireland*, and landed at *Belfast* in the North, and spent that Winter in *Ireland* in the travels and labour of the Gospel, and had blessed Service for the Lord and his People in that Nation, and was richly comforted and refreshed amongst them in the gracious presence of the Lord, that was with us, who is the Recompencer and rich Rewarder of all that are given up in Faithfulness to serve him. So that now none doth lose their Reward under the Ministration of the Gospel, no more then they did under the Law in the Figure, when he said, *Who is there among you, that would shut the Doors for nought? neither do you kindle fire on mine Altar for nought*, Mal. 1. 10. To him be Glory, and Honour, and Praise over all for ever, for he is worthy! And when I was clear of that Nation, I took shipping at *Dublin*, and landed at *Whitehaven* in *Cumberland*, and stayed a little time in *Cumberland*, and then took my Journey for *London* to the yearly Meeting, that was in the Spring of the Year 1670. and so spent a part of that Summer in *London*, and thereabouts, in the Service of the Truth, until I could have a Conveniency to go for *Barbadoes*, that being upon me.

And in the *fifth Month* all things being ready, I and *William Simpson* went down to *Gravesend* with many Friends from *London*, that did accompany us; and staying there but a few days, we set Sail from *Gravesend* the *eighth* day of the *fifth Month* 1670. and came to the *Downs*, and stayed there some days, and then set Sail from the *Downs* the *twentieth* day of the same Month, and because of contrary Winds we put in at *Falmouth*, and stayed two Nights there, and then put to Sea again, and so set Sail for the *Barbadoes*, and arrived there the *thirtieth* day of the *seventh Month*: so that we were

were *twelve Weeks* from *Gravesend* e're we got *Barbadoes*. And then I stayed in the *Barbadoes six Months*, and had great and weighty Service in that Island, before I could be clear. And my dear Companion *William Simpson*, after he had been there was taken sick of a violent Fever, that was very much among People at that time, and very many died ; he was sick but about six days, and then was taken away. At his Death, a very little before his Departure, he gave a living, heavenly Testimony unto the Truth, with wholesome Advice unto them that were about him, and departed in the Peace and Joy of the Lord : an Account whereof may be further seen in a Book writ by one, that was with him from his beginning to be sick, until he departed. I was with him very much, but sometimes was constrained to leave him for the Service sake that was upon me. He was a very Innocent man, and full of fear and reverence, and ordinarily very open in his Testimony, and very sweet and pleasant ; we walked in great love and unity together ; for he was a humble man, and had very low thoughts of himself, and always under dread. He had gone through great Sufferings and Afflictions, and cruel Persecutions for his Testimony and Service sake, that he was called unto ; he likewise had met with hard Bufferings from Satan's Messenger, and sore Temptations, by which he had been wounded, and sore hurt, through the wiles of Satan and his cunning slights ; of which he would be often speaking to me in our brotherly Fellowship and Communication, wherein we would open our hearts and states one unto another : and in the remembrance of things he was kept very low and tender, and near the Lord, and took great delight in his Power, by which he had been redeemed, and his Soul delivered, and he raised up into a good degree of Dominion, in which he reigned at the last, and with great triumph departed this Life, and is blessed for ever. My Heart is well satisfied, that it is even so ; and when he was
taken

taken away from me, my Heart was broken within me, my Spirit was bowed down greatly in the sense of my loss, and I could not but mourn, though not as such that have no hope, for my hope was firm concerning his well-being and gain that he had obtained; but great was my loss, for I was left as one alone, as I had been often before, to bear the burden my self, which was very weighty upon me at that time, considering the state of the Church in that Island, and the care of it was upon me; but the Lord was with me, and his Power did assist me to go through my Charge, and clear my self, and free my self from the Blood of all Men and Women. And so through all being guided by his Spirit in his Wisdom, the Lord's Children and People were comforted, and my Soul and Spirit refreshed and revived: and so in peace, clearness, and gladness I came away, and took shipping for *New-England*, and set Sail the *first* of the *second Month* 1671. and arrived at *New-York* the 27th day of the same *Month*, and so did go from *New-York* unto *Long-Island*, and did visit Friends on the Island, and other places there-aways, and was with them at their Half-years-Meeting at *Oyster-Bay*. And so being clear of those Parts, took shipping for *Road-Island*, and was there at their Yearly-
 1671. Meeting in 1671. which begins the *ninth* of the *fourth Month* every Year, and continues for much of a Week, and is a General Meeting once a year for all Friends in *New-England*. And after that Meeting, when I was clear of those Parts, I took my Journey towards *Sandwich*, and so did visit Friends all along at *Tewkesbury*, *Marshfield*, and *Cittuate*, and so on to *Boston*, and there had a Meeting, and so on to *Salem*, and *Hampton*, and *Piscataway*, all along visiting Friends, and had many pretious Meetings, and the Lord was with us, and his Power was over all. And from *Piscataway* I returned back again the same way, and had blessed Service, and so through I came to *Road-Island* again, and there

there I spent some time, (and went up to *Providence*, and did visit Friends there) and so returned again. And when I was clear of those Parts, I took shipping back again for *Long-Island*, and landed at *Oyster-Bay*, and had some Meetings: and then went down to *Flushing*, and so to *Gravesand*, and had some Meetings. And then went over to *East-Jersey* to visit Friends there, and had some Meetings: and then returned back again to *Gravesand*, and from thence went back again to *Oyster-Bay*, and was there at their Half-years-Meeting, which began about the *eighth day* of the *eighth Month*, and had a blessed time. But in our Meeting for Business, we had an Exercise with several, that rose up in a wrong Spirit against the blessed Order of the Truth, which by the Power of God Friends were gathered into, and sweetly settling in. And chiefly their Envy and Bitterness was against *George Fox*, and his Papers of *Wholesome Advice*, which he in the Love of God had sent amongst Friends; and in that unruly, loose Spirit and Mind they were gone into, being some of them filled with Prejudice, they had written a Book, which they brought in Manuscript to the Meeting, and urged to have it read. But I told them, we had the Papers there, and they might lay down their Objections, they being there, and we would Answer them. But that would not serve; but the Book they would read: and we sat in quietness, till they had done. And when they had done, I reached for it, and by my memory, did go over the Heads thereof, and did clear *G. F.* and Friends in our godly Care and Intents, and opened the Service and Benefit of such Things which they did Cavil at, and shewed Friends the Advantage that was therein, both to the Truth and them; and withal reprehended their Slanders and Falshoods, with which they had hurt the Minds of several young and newly-convinced Friends; and so opened unto them, how it was the same Spirit, that of old led those that opposed the

Apostles, and endeavoured to bring a slight, and begit a disesteem in the Minds of the Believers against them, that watched over them for their good, and so endeavoured to lead them into a fleshly Liberty to shun the Cross, &c. And when I had cleared my self, and informed Friends of the truth of Things, that then by them had been objected against; Friends in general were satisfied, and saw the Mistakes which they had let into their Minds, through the Insinuation of those three men, that had been chiefly concerned in the writing of the Book, and in the Opposition. And so the Lord's Power broke in upon the Meeting, and Friends Hearts were broken, and great meltings in the Power there was amongst us; and so in the same we blessed the Lord, and praised him, and prayed unto him, and they were bowed, and went away. And so Friends were comforted, and the Seed and Life reigned over all, everlasting Glory, and Honour, and Praise be given to him for all his Mercies and Preservations, for he is worthy for evermore.

And so when all our Meetings were over, and Friends in the heavenly Power and Seed comforted, and the bad Spirits, and their evil Work confounded, and brought under, as in the Minds of the Simple-hearted, that were like to be hurt and betrayed by them, and so a coolness and calmness amongst Friends, I was clear. And then took my Journey with some Friends that did accompany me, and went to *Flushing*, and down to *Gravesand*; and when I had visited Friends there, I went to *New-York*, and had a Meeting; and then took shipping for *Maryland* there, and set Sail the the 23^d of the *eighth Month*, 1671. We met with a sore

In our going down to Virginia we were in great danger, and had like to have been Castaway with a North-west Storm.

Tempest, a West-north-west-wind, that blew so hard, we could carry no Sail for some days; but at last we got into *Virginia*, and then sailed up the *Bay*, and got to *Pertuxew* River in *Maryland* the *fifth* day of the *ninth Month*, and there I landed with my Companion *Daniel Gould*;

Gould, who came with me from *Road-Island*, and did travel with me that Winter. We visited Friends in *Maryland*, and I went down to *Virginia* to visit Friends there, and found a freshness amongst them, and they were many of them restored, and grown up to a degree of their former Zeal and Tenderness, and a great Openness I found in the Country, and had several blessed Meetings. And then I did advise them to have a Mens-Meeting, and so to meet together, to settle things in good order amongst them, that they might be Instrumental to the gathering of such as were yet scattered, and stirring up of such as were cold and careless; and so to the keeping of things in order, sweet, and well amongst them.

And thus having cleared my self in the Love of God, I committed them unto the Lord, and the Word of his Grace; and so took Boat again for *Maryland*, and got well thither at last; but met with strong Winds, and rough Weather, and some danger: and so spent some time more in *Maryland* till the Spring. And in the 2d Month appointed a Meeting 1672. at *West-River* in *Maryland*, for all the Friends in the Province, that I might see them together, before I departed, for I was determined to go as soon as I could after that Meeting. And when the time appointed came, and Friends from all Parts began to come, *George Fox*, with several Brethren, came from *Jamaica*, and landed at *Pertuxon*, and from thence came straight to the Meeting. And there were Friends from all Parts of the Province, where they dwelt, and we had a very large Meeting, which did continue for several days; and a Men- and Womens-Meeting for the settling of Things, that Men- and Womens-Meetings might be established in the Province, according to the blessed Order of the Gospel of Christ Jesus, which Friends by the Power thereof were gathered into in most places. And *G. F.* did wonderfully open the Service thereof unto Friends, and they with gladness of heart received Advice in such necessary Things,

as were then opened unto them ; and all were comforted and edified. And then when all was over, and we all clear, and all sweet and pleasant among Friends, we departed, and went down to the *Clefts*, some by Water and some by Land, and there we had a large Meeting of both Friends and other People. And when that was over, we departed, some went down to *Virginia*, and some stayed in *Maryland*.

And *George Fox*, *Robert Withers*, *George Pattison*, and I with several Friends of the Province, took Boat and went over to the Eastern-shore, and there had a Meeting on the *first* day, and on the *second* day we began our Journey through the Woods to go over Land to *New-England*. And took Horse at *John Pitts* at the Head of *Tredaven-Creek*, and did go through the Woods above the Heads of *Miles-River* and *Wye-River*, and also headed *Chester-River*, and lay two Nights in the Woods, *viz second* and *third* days at night. And on the *fourth* day we came to *Saxifrax-River*, and did swim our Horses, and went over our selves in Boats or *Canowes*. And so rode on to *Bohemia-River*, and there did cause our Horses to swim, and went over our selves in *Canowes*. And then came to a Plantation called *Augustines*, and there we stayed a little ; and about three in the *Afternoon* we set forwards, and some of us got to *Delaware* to *Newcastle*, and got Lodging ; for we were sore wet with the Rain : but *Ro. Withers*, and *George Pattison* lay in the Woods all night, their Horses being tired. Next morning they came to us at *Newcastle* : We stayed there that day, and next day we got over the River. And when we were over, we could not get an *Indian* for a Guide ; and our *Dutchman* we had hired, would not go without an *Indian* : so we were forced to stay there that day. And the next day he rode about to seek an *Indian*, but could get none to go ; and so late in the Evening there came some over from the other side from the Town, and we hired one : and so began our Journey early next Morning, to travel.

vel through that Country, which now is called *New Jersey*; and we did suppose that we travelled that day near forty Miles. And at the Evening we got to a few *Indian Wigwams*, that is, their *Houses*; for we saw no *Man* nor *Woman*, *House* nor *Dwelling* that day, for there dwelt no *English* in that Country then. We lodged that Night in an *Indian Wigwam*, and lay upon the Ground, as themselves did: and next day we travelled through several of their Towns, and they were kind to us, and helped us over the *Creeks* with their *Canowes*; and we made our Horses swim at the sides of the *Canowes*, and so travelled on. And towards the Evening we got to an *Indian Town*; and when we had put our Horses to Grass; we went up to the *King's House*, who received us kindly, and shewed us very civil Respect. But alas, he was so poorly provided, having got so little that Day, that most of us could neither get to eat nor drink in his *Wigwam*; but it was, because he had it not. So we lay as well as he, that was, upon the Ground; only a *Matt* under us, and a piece of *Wood*, or any such thing under our Heads. So next Morning early we took Horse, and travelled through several *Indian Towns*; and that day at Night we lodged in the *Woods*. And so the next day, being the *fourth* day, we got to an *English* Plantation, to a Town called *Middle-Town*, in *East-Jersey*, where there was a Plantation of *English*, and several Friends; and so we came down with a Friend to his House near the Water-side, and he carried us over in his Boat, and our Horses also to *Long-Island*. And we got to Friends at *Gravesand* that Evening; and next day we took our Journey to *Flushing* on *Long-Island*. And the next day, being the *seventh* day of the Week, we took our Journey to *Oyster-Bay*, and came there that Evening, and several Friends from *Gravesand* and *Flushing* with us; for the next day their *Half-years-Meeting* did begin, which

was.

was the cause of our so hard travelling. And besides, we did understand, that those that had been so troublesome the *Half-years-Meeting* before, when I was there, in opposing the Order of Truth, and reflecting so upon G. F. would then be an Exercise to Friends; therefore *George Fox* did endeavour the more to get to the Meeting. Which we did very seasonably; and it was of great Service to the Truth, and great Comfort to Friends, for they were greatly under, when we were come, and some of the chief of them began to fawn upon G. F. So we had our Meetings very comfortably; *first* and *second days* publick for Worship; *third day* for our *Mens- and Womens-Meetings* for Business, about the Affairs of the Church, as usually before. Then on the *fourth day* we had a Meeting with those dissatisfied People; for G. F. would not suffer the Service of our *Men- and Womens-Meetings* to be hindered by such a matter. And so on the *fourth day*, as many Friends as had a desire to be there, did come; and the Lord's Power went over them, and Friends were much satisfied. And he that was the chief Instigator of that Mischief, to wit, *George Denny*, who came from *London*, and his Wife, not being well owned there by Friends, he now began to disown the matter, and would have cast it upon others, and have willingly appeared clear to G. F. but that I did prove under his own Hand, that he was a chief Actor at the *Half-years-Meeting* before, and read the Book in our Meeting, whether we would or no. And so things being fastened upon him, the Lord's Power went over his deceitful Spirit, and they were all bowed, and the Truth exalted over all; Glory to the Lord for ever, Amen.

Then after this we stayed a little upon the Island, and did go back to have some Meetings, and returned again to *Oyster-Bay*; and there set Sail for *Road-Island* the 29th of the

the *third Month*, and arrived at *Road-Island* the *thirtieth* of *the same*, and there stayed till the *Tearly-Meeting*, which began the *eighth day* of the *fourth Month*, which was the *sixth day* of the next Week following; and at that *General Meeting* there were many Friends from most Places in *New-England*, where Friends dwelt, and abundance of other People came into our Publick Meetings. And we had Meetings for *eight days* together, every day a Meeting, some publick, and others *Men- and Womens-Meetings*, for settling the Affairs of the Churches in the Order of the Truth; that all things might be kept sweet, clean, and well. And when all was over, and the Service of the Meetings finished, I took my Journey *Eastward*, to go through the Meetings in the *Eastern Parts* of *New-England*, and with me went *John Cartwright* and *George Pattison*, and several other Friends to accompany us: and we left *G. F.* upon the *Island*, and he went to *Providence* and the *Narraganset* Country. So we took our Journey towards *Sandwich*, where we had a blessed Meeting, and were comforted, and richly refreshed in the blessed Presence of the Lord's holy and blessed Power, that was with us, and did open and enlarge our hearts. And when we had spent some time with Friends there, we left them, and travelled on by *Plymouth* and *Duxbury*, and had a Meeting at *Marshfield*, and another at *Scituate*; and the Lord was blessedly with us.

And at *Scituate* some of the *Elders* of their *Church* came to our Meeting, where were abundance of People in an *Orchard*, and stood up and made opposition: so I ceased speaking to the People, and joyned with them in Dispute. But the People were so displeased at the Interruption they made, that they signified their dislike, and would have them have stayed till I had done; upon which, they said, they would forbear then, and come again. So they went

went away : and after their own Meeting was over, they came again, and several Friends stayed with me ; and a great Company of People came with them. And then we went into our Meeting-house, which before would not hold the Multitude, and there began to Dispute ; and after some time spent, they always endeavouring to make Friends appear to be in the Errour, I said unto them before the People, *If I must be disputed with as an Heretick, and your Church esteemed as a true Church, I am willing, we should come to the Rule Christ hath left, and thereby be tried, and that is, by our Fruits : and if you can prove the Fruits of your Church to be agreeable to the Fruits of any antient true Christian Church, I shall yield ; otherwise I must hold my Testimony against it, as a false Church, &c.* But they were mighty unwilling to joyn with me in that Discourse. But I urged the proof of our *Practice by Scripture*, especially in such a great Point as that ; and so went on to reckon up the *Fruits* of their Church, which was to *fine*, and *take away Goods for not coming to their Worship*, to *Imprison*, to *Whip with Cruelty*, to *Cut off Ears*, to *Burn in the Hand*, to *Banish upon pain of Death*, and to *Hang* ; for they had *hanged four of our Friends*. All which Cruelties their Church had executed upon us, and only upon the account of *Religion*. And if they could prove these to be the *Fruits* of a *true Christian Church*, then I told them, I would own them ; otherwise they were to be denied. The proof of these things, or to dispute upon them, they would willingly have evaded ; but I stood upon it *necessary*, that we might be known by our *Fruits*, and our *Practice* proved by *Scripture*, which they pretended to be their *Rule* ; or otherwise all was but vain words, and an idle Notion, and they had nothing to do with *Scripture*, &c. And then they were confounded, and knew not what to say ; but

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one of them fled to that Decree made by *Artaxerxes*, *Ezra* 7. 26. But I shewed, how inconsistent it was with the *Gospel-Dispensation*, *Christ's Command*, and the *Christian's Practice*: and further said, I would prove the *Indians*, *better Christians*, than they, by *practice*. And instanced the *Indian King*, who when they had banished *Nicholas Uppshell* (an antient, grave, old man, against whom they had nothing, but that he was called a *Quaker*) from his Wife and Family, and out of their *Colony*, he being received by his Friends at *Sandwich* in *Plymouth-Colony*, they stirred up the *Rulers* of the *Colony* to banish him out of their Jurisdiction, which they did. And when the *Indian King* had inquired, *Why they would send that antient Man sixty Miles through the Woods in the cold Winter to Road-Island? and understood the Matter*, he desired him to go with him, and he would keep him, and none should molest him; or to that purpose: and offered him Land and Kindness. So (said I) here was one that would entertain a *Stranger*, a *Christian Practice*, according to *Hebr.* 13. 2. when your Church banisheth Neighbours from their own Dwellings; an act of Cruelty, &c. Much Discourse we had, but at these things they were confounded; some of themselves having been Actors in Persecution upon our Friends, as Friends told me, after they were gone. So the Lord's Power went over them, they could not stand the trial; and we parted in the Peace and Love of God.

And next day we came to *Boston*, where we had a Meeting, and many People came in, and several of Note. After a while, when I was speaking, came the *Marshal* and a *Constable*, and many People following them. The *Marshal* bid the *Constable* do his Office; the *Constable*, being a moderate man, said, *So he did; he was to see the King's Peace kept*. And so stood awhile, and heard me; and went away, and told the *Deputy-Governour*, he had been at our

Meeting, but he heard nothing but what was true, or no Blasphemy, or to this effect. So the People stayed, and I had a blessed Season to open things to the People, and clear the truth of those Scandals, which the Priests and others had cast upon it: and the People went away greatly satisfied, and spoke well of the Testimony they had heard. Which when Priest *Thatcher* heard, it appears he was displeased (for several of his Children were there) and the old, angry, persecuting Spirit got up in him, and next *first day* he stirred up *two Magistrates* in his preaching to the People, and they sent, and took Friends at their Meeting, and committed several to *Prison*. And we had appointed a Meeting for *John Stubbs* and *James Lancaster* the *third day* of the next Week, who came after us through the Country: and when they came, they were *put in Prison, and banished out of the Colony*. Thus their old Fruits, like old corrupt Trees, they brought forth again.

So the next day we took our Journey to *Salem*, and there had a Meeting, and a blessed Season: But there we met with some, that were gone into that foolish Notion of *John Parrots*, keeping on their *Hats*, when Friends prayed, &c. So after Meeting was over, where many People was in a *Barn*, we had a Meeting with several of the Chief of Friends, and such as were gone after that Spirit; and a great Discourse we had with them, in which we laboured to bring them to an understanding of that Notion they were gone into, and so laboured to open and settle the Minds of Friends in the antient Truth, and blessed Power which they had believed in, and received from Heaven; and then appointed a Meeting to be the next Week against our Return. And so took our Journey towards *Piscataway*, and had a Meeting at *Hampton*, as we went, were several People came in, and some of the *Elders* of their

their Church, and were greatly satisfied; and went away, and gave a good report of the Truth, insomuch that *Seaborn Cotton* the Priest, was greatly offended. And the first day following, he called the Chief of his People together, and would have a Church-Act made, *That no Members, nor Members Children, should go to a Quakers Meeting*; and it was to be confirmed by their holding up their Hands: But those that were at the Meeting, would not assent; but one of them did declare, what he remembered of the Heads of what he heard at the Meeting, and maintained it to be Truth. So the Priest was in a rage, and endeavoured to stir up *Persecution*.

And after the Meeting was over, we went along to *Piscataway* with Friends, that came from thence to meet us, and stayed there till the first day, and had a blessed Meeting: and also had a Meeting with the chief of Friends, both Men and Women, about settling of Men- and Womens-Meetings: And Friends were very open, and in sweet unity all things were settled, after we had opened things unto them, relating to the blessed Order of the Gospel. And so committing them to the Lord, and the Word of his Grace, we returned back again, and had another Meeting at *Hampton*, where were several young People, who after the Meeting gave me a Paper, in which they signified their desire to be satisfied in something, that was as a Scruple upon their Minds: To which I answered, and gave them great satisfaction. And when they saw my Openness and willingness to answer, they with reverence, did ask me about divers things, wherein they desired to be informed; and unto all I answered, and gave them satisfaction, and so we parted.

Then I, with Friends with me, took our Journey toward *Salem*, and came there against the time appointed, and we had the Meeting which we had appointed, with most of

the Chief of Friends ; and it was about settling of *Meetings to look after the Affairs of the Church*. And in the Meeting it was upon me largely to open the Service of our *Men- and Womens-Meetings*, and the Duty and Care of the Faithful therein ; and when I had done, they did confess unto the Service, &c. to be very good and right. So then we desired, that they would come into the practice thereof ; but when we partly pressed that, they would answer little, but held back ; some of them, who (like *Diotrephes* of old, who loved to have the Pre-eminence, and so withstood the Apostle) did keep off in their Minds, being of that Spirit I wrote of before in *Virginia*, who pretended to be against *Forms*. And while we sat waiting upon the Lord, and staying to see what they would come to ; and *George Pattison* labouring to bring them to a Sense of the Service, and so to come into the Practice, and they not being willing to say any thing, my Spirit being very low, the Word of the Lord came unto me, and the dread of his Power fell upon me : so that after some time I opened my Mouth with a Lamentation, and said ; I was sorry, or grieved, that I had that to say, that I must declare unto them, and that was, That while they stood in that Spirit they were in, they could not act in Unity with the Body in honour to the Head, &c. and therefore after that, our Exhortation was unto them to Condemn that Spirit, by which they had been led aside, and wait for the Universal Spirit of Life, or to this effect ; and so we left them, and they were greatly concerned. So the *next day* we had a publick Meeting amongst them, and after meeting came away towards *Boston*. Then their Consciences being troubled, we had to do with several of the Chief of them, who laboured to have Reversed that I had spoken ; and said, It was very hard, &c. But I told them, I could not do it, the Power had sealed it, and it must

must stand; it was, they must come to *Repentance*, and *Condemn that Spirit which had deceived*, or to that effect. And so we left it upon them according to the Word of the Lord: And since some of them have seen it, and Condemned that Spirit, and given a *Testimony in writing* against it; blessed be the Lord, who shews Mercy, and restores out of the Snares of Satan.

And so being clear of all those Parts, we came away strait to *Road-Island*, and there we met with G. F. who was preparing to go Westward towards *Long-Island*: So he went away, and *Robert Withers*, *James Lancaster*, and *George Pattison* with him. And from *Long-Island* they went over to *East-Jersey*, and so over Land back again to *Maryland*; and *John Stubbs* and I were left at *Road-Island*: *John Cartwright* we left at *Piscataway*, he went further Eastward; and after some time came to *John Stubbs* and me at *Road-Island*. J. S. and I went up to *Providence*, had a Meeting there; and as we returned, we had a Meeting at *Warwick*, where none had been before; and several were Convinced, and did own the Truth. And there we had to do with one *Gorton*, and his Company, who were by other People there called *Gortonians*, but they called themselves *Generalists*: They were of Opinion, *All should be saved*. But they were in reality *Ranters*: for in our Discourse they would maintain, and say, *No Creaturely Actions could be Sin*; and would have no *Whoredom*, nor *Drunkenness*, nor the like to be *Sin*, but what was spiritual; the Outward action was but creaturely. And thus in their filthy, unclean Spirits, they, like the old *Ranters*, made merry over the reproof of God's Spirit.

So from thence we came down again to *Road-Island*, and there we spent some time, and had a long Dispute with one *Roger Williams*, that sent us a *Challenge* from *Providence*, with *fourteen Propositions*, as he called them, but they were
Charges;

Charges; and he engaged to maintain them against all Comers; the first *Seaven* to be disputed on at *Road-Island*, and the latter *Seven* at *Providence*. We spent in *Dispute* with him *three days* at *Road-Island*; but he could not make any proof of his *Charges* to the satisfaction of the *Auditory*; for there was a great Congregation every day: it would be tedious here to insert the Discourse, if I were able; but I cannot remember it. There is a Book in *Manuscript*, of what was taken in *Short-hand* of the Discourse at that present; besides there is a Book in print, entituled, *New-England-Fire-Brand quenched*, &c. which is an Answer to a Book of the said *R. Williams*, which gives some relation of some part of the *Dispute*; to which I refer the Reader. *William Edmondson* came from *Virginia*, and was also with us at the same *Dispute*: *W. E.* and *J. Stubbs* went up to *Providence*, and spent *one day* with him there about the latter *Seven*, and so cleared themselves to the People, and came away, when they had done with him.

So after some time together upon the Island, *John Stubbs* and I went over, with several Friends that did accompany us, to *Narraganset*; and there we had a Meeting the *four and twentieth* of the *sixth Month* at one *Richard Smith's*; and *next day* took our Journey towards *Hartford*. We came first to *New-London*, and from thence to *Norwich*, and so to *Hartford*, and stayed there *one day*: and several of the Professors came in to us, to *Dispute* with us. And the next day we rode to a Town called *Westfield*, near *thirty Miles*, which was within the *Massachusetts's Colony*. And there was a Man and his Wife that received us; and we appointed a Meeting: But when they heard of it, some of their Officers came to us, and commanded, that we should have no Meeting; and so affrighted the People, that none durst come to us. We had a little Discourse with their Officers or *Elders* that came to us; but they would

would not stay, but cried out against our Religion. We asked them, If they knew our Principles, that they so condemned? Some of them answered, and said, *Nay, they knew them not, nor did not desire to know them.* We asked them, How they could judge of them: and withal told them, They were such as the Scripture did speak of, who *spoke evil of the things they knew not*: and they were confounded, and went away; and so scared the People, that none durst come near us.

So we came away to *Hartford* again on the *sixth day* of the Week, and on the *seventh day* several came to us, and discoursed with us: and we desired that we might speak with the Priest, and they had promised that we should; but when we desired him to come, he, or they for him, made an Excuse, he could not that day come from his Study. So the next day (being the *first day* of the Week) we did go to their Meeting, and the *Fore-noon* stayed without, till they had done. And when they had done, and came forth, we spoke to the People; but they got away, as if they had been afraid of us; and none would stay. So we returned to the *Inn*; and stayed there till the *After-noon*. And then we did go into their *Meeting-house*, and stayed till the Priest had done. And then I stood up, and called unto the People, and desired their patience a little to hear, I had a word of Exhortation to them; and so began to speak. But immediately the *Sexton* came to me to interrupt me: but when he saw that he could not stop me, then he drove the People away. And when I saw the People most of them gone, I slept down, and thought to have gone forth after them; but he got to the Door, and shut the Door to keep me in. Then I went round an Alley to get to a *second Door*, but he got over the Seats, and shut that. Then I made for a *third Door*; he also got to that before

fore me, and shut that; and so made their Meeting-house a Prison, and kept us in, with a very few People that got not away, till the People was gone, and then let us forth. So we came to our *Inn* again.

And after some time several of their *Elders* came to us, to *dispute with us*, on purpose to keep the *younger* People away, as some of them confessed; and when we came to Discourse with them, they would seem to charge us with *breach* of the *Sabbath* in coming to their Meeting that day. We took the Bible to us, and said, Come, *first* prove a *Sabbath-day* under the *Gospel-Dispensation*, and then prove our *practice* this day to be a *breach* of it, if you can, and vindicate *Paul*, who *disputed every Sabbath-day in the Synagogue, &c.* and then prove by Scriptures your practice this day, and shew, *Where any Christians drove the People away from hearing the Truth?* (for they had granted, we spoke nothing but Truth) and made their Meeting-house a Prison? And so we shut them behind the *unbelieving Jews*, who gave liberty to *Paul* and *Silas*. And they were confounded, and could not tell how to vindicate their doings; and so went away.

Then after they were gone, came into our Chamber many *younger People*, and we opened many things to them relating to the *Way of Truth*, and cleared things up from the Scriptures; and they were mightily satisfied. And when the old, dry Professors saw, that the *younger People* were affected; they sent in a *Constable*, to *Command all to depart*; but they answered and said, They were House-keepers many of them, and therefore he had nothing to do with them: so they would not go. So we continued still opening the Scriptures unto them; and they were affected. Then the *Inn-keeper*, being one of their *Elders*, came and took the Candle away, that we might not see to read in the Scriptures; and so left us in the dark: then
the

the People went away, being displeased. So the next Morning, J.S. and I took our Journey *Westward*; and our Friends that came to Accompany us, returned home to *Road-Island*. And we went from *Hartford* to *New-haven*, then to *Milford*, and then to *Stratford*, and to *Fairfield*, and to *Norwich*, then to *Stanford*, and so to *Greenwich*, where we met with Friends; and there we appointed a Meeting. The *Priest* of that Town in his *Pulpit* had preached against Friends, and often had boasted, how he would *Dispute with the Quakers*, if any came there; so when the Meeting was appointed, the People came with a great expectation, of what the *Priest* would do. But in the Morning he rode away to *Stanford* to a *Magistrate*, and sent a *Constable* with a *Warrant* to apprehend us; who came at the beginning of our Meeting, and took us, and carried us away to the *Magistrate* at *Stanford*. The People being displeased, many of them followed after us to *Stanford*, and our Friends also, to see what they would do: and when we came there, many People was gathered about the House, (for it was but two miles between the Towns) but after a little time we were called into an *inner Room*, where the *Magistrate* lay upon his Bed, he not being very well. And when we came in, there was none with him but *two Priests*, the *Priest* of *Greenwich*, and the *Priest* of *Stanford*, nor none was to be suffered to come in but the *Constable*, and *one man* of *Stanford* that was a Merchant, as they said; he went in and out when he pleased. So the *Magistrate* asked us many Questions, and we answered him; and he discoursed with us long in many things, and we answered him; for he was very moderate. Then after a long time *one* of the *Priests* put in a Question: then I said, If we must Discourse of Divine Things, we did desire to be more publick; for the People were without, desirous to hear. Then

the *Magistrate* said to the *Priests*, Master *Jones* and Master *Bishop*, I desire you to go into the *Publick Meeting-House* with these men, and there Discourse with them before the People; for, said he, they are sober, rational men. So we accepted kindly of the proffer, and rose up, and went forth; and the *Priests* came after us *displeased*. But when we were forth of the Door among the People, we called upon the *Priests* to go up with us, as they were desired; and so we went up, and they and the People also. And when we were settled in their *Meeting-House*, and many People, then the *Priests* put it upon us to *begin*; and so we began with them *first* about their *Wages*, and so went on to our *Call*, which they put upon us. And so about the *Light*, which they denied: and so about *Election* and *Reprobation*, and *free Grace*. They affirmed, the *Grace of God* had *not appeared to all men*, and that *Christ did not dye for all men*. Several hours we spent; but the Discourse is drawn up in a Book in Manuscript, and therefore shall forbear it here, for it is large. And so the next day we had a *Meeting* at *Greenwich*, but the *Priest* came, and we had a great Discourse; which is in the said Book. And the *first day* following we had a *Meeting* about *six Miles* from thence; and then, being clear of these Parts—

We took Boat, and went over unto *Long-Island*, to *Oyster-Bay*, and met with *John Cartwright*; and so did visit Friends upon the Island. *J. W.* and I went over to *East-Jersey*, and did visit Friends there; and had several blessed Meetings. And returned back again to *Long-Island*, and had several Meetings. And then being clear of those Parts, *John Cartwright* and I came to *New-York*, in order to get a Passage for *Maryland*; and we set Sail from *New-York* the *first day* of the *ninth Month*, 1672. but set Sail at *Sandy-hook* out to the Sea the *third day* of the same

same, and met with rough Weather ; but the *sixth day* of the same we got in at the Capes of *Virginia*, and on the *ninth* of the same *Month* we came to Anchor in *Pertuxon-River* in the *Province of Maryland*, and so got up within a day or two to *James Prestons* : but the *North-west-wind* blew so hard, that we could not get up the *first day*. And then we did go through Friends in that *Province*, as the Lord made way. And *G. F.* and Friends that were with him, who came over Land together, were gone down to *Virginia*, and he also did travel over Land to *North-Carolina*, and there found some Friends, and returned back again over Land to *Virginia*, and so came up the Bay again to *Maryland*, and while they were below in *Virginia* and *Carolina*, we travelled among Friends in *Maryland*, and had blessed Service.

Upon the *first day* of the *eleventh Month* we had a Meeting at *John Baldwin's* at *South-River*, where were many Friends, and other People, who were come together upon the Occasion of a *Dispute* which one *Henry Pierrepont* had challenged us unto, who was a kind of a *Fifth-Monarchy-Man*. The *first thing* we had to prove, which he had assumed, was, *That the Scriptures were the only Rule to try all things by in matters of Faith and Doctrine*. About which we had a great Discourse : and we proved, *That the Patriarchs had Faith and a Rule for Faith, before any Scriptures we have, were written* : and shewed, what was their *Rule*. We spent several hours in *Dispute* about the other *three things*, which he had affirmed ; but there is a Book in *Manuscript*, which is an Answer to them all : therefore shall omit any further mentioning of it here. So after some time spent in visiting Friends, from Meeting to Meeting, where many People came in, at several places (and the Lord's Pow-

er opened us, and we were comforted , and the Consciences of People reached) G. F. and the other Friends returned , and *John Cartwright* took shipping for *Barbadoes*.

G. F. and I were some time together ; and we were up at an *Indian Town* , at the *Emperour's House* , where he had ordered the *Indians* , both Men and Women , to be there at his House , to wit , the antient and grave ; the young People were at another *Wigwam*. G. F. spoke unto them by an *Interpreter* for the space of *four or five hours* , I suppose , it was nigh *five hours* , and they were very still and quiet , and very attentive , and delighted (as we did perceive) to hear. And when the time was over , and we clear , they shewed us kindness , and were going to hang a Kettle on the fire to boil Fish for us to eat , as they told us ; but we could not stay , having a great way to go by Water , and it was late. So we came away to the Water-side , and some of them accompanied us till we took Boat : so we came down the River again to Friends , and spent some time more in travel and labour in that *Province*.

And *James Lancaster* , *George Pattison* , and I , took a Journey to visit some People that was Convinced , up *Potomick-River* ; but we did Ferry over *Pertuxon-River* , and then travelled through the *Woods* on foot over Land , till we came to them , and stayed a few days , and had a Meeting or two , and then returned back again to *Pertuxon* , and on to the *Clifts* , where we left *James* , being very weary. Then next day *George* and I travelled to *West-River* , and were there at their Meeting. And next Week we got a Boat , and went over the *Bay* to the *Easter-shore* , and went up *Miles-River* to Friends ; and from thence we went to meet with G. F. to speak with him ,
having

having some Intentions to take shipping, and to go for *England* with one *John Ore* a Friend, a Master of a Katch, that did belong to some Friends at *London*.

And when we had been with *G. F.* a little time, we returned to *Miles-River* to our Boat; and after a little time went away to go over the *Bay* towards *West-River*, and through some exercise with contrary Winds. At last we got over; and after a little time spent there with Friends, we departed, and went down by the *Clists*, where we met with *G. F.* come over the *Bay*. And stayed but little there; but went on towards *Pertuxon*, where we took shipping, and set Sail out of *Pertuxon-River* the 25th day of the second Month, 1673.

1673. and came out at the *Capes* of *Virginia* to the Sea on the sixteenth day of the same Month. And when we had sailed but a few days, in a Morning early we espied a Fleet of Ships behind us, about four and twenty, and then we stopt a little, supposing them to be an *English Fleet*, that sailed out of the *Capes* from *James-River*, two or three days before us. And when some of them came up to us, they told us, it was the same Fleet. So we stayed, and went in company with them, till we came about the Bank of *New-found-Land*: and then we met with foul Weather, which did part us one from another, so that we no more got all together again. We were six that got together again in our Company, and kept together, until we came into the *Bay* at *Galloway* in *Ireland*, where we arrived the 24th day of the third Month 1673.

And then from *Galloway* I travelled to *Limmerick*, and so to *Charlefield*, to *Mallo*, and to *Cork*, and to *Bandon*, and as far almost as *Baltimore*, visiting Friends, and having Meetings: and then returned back to *Cork*, and then took my Journey to *Toughill*, and so on to *Tallagh*, and
to

to *Kilcomin*, and to *Waterford*, and so on into the County of *Wexford*, having Meetings in all these places; and the Lord's good Presence with us, to our comfort, Glory, and Honour, and Praise to him for ever!

And then I came up through the County of *Catherlough*, and the *Queens County*, and so on into the County of *Westmeath*, having Meetings all along, and visiting Friends, (and there *George Pattison* left me, and took his Journey for *Dublin*, and from thence to *London*) but I took my Journey for *Caan*, and when I had seen Friends, and had a Meeting or two, I took my Journey for the North, the County of *Ardmagh*, and the County of *Antrim*, and those parts, and did visit Friends, and had many precious Meetings, and the Lord was with us, and his gracious Presence was our daily comfort; to him be the Glory for ever!

And when I had spent some time in the North of *Ireland* in the Service of the Truth, I took my Journey for *Dublin*. And after some Meetings there, I took my Journey into the County of *Wicklow*, and so through the Province of *Munster* a second time, and also through Friends in *Leinster*, and in the North: so that I did travel through most Meetings a second time in that Nation. And then being clear of the Nation, I took shipping at *Belfast* the 25th day of the tenth Month 1673. and the 26th we set Sail out of the *Lough*, and arrived at *White-haven* in *Cumberland* in *England* the 27th of the same Month, and stayed about three Months in *Cumberland* for the most part. And then I took my Journey out of *Cumberland* towards *Newcastle*, visiting Friends and their Meetings, as I went along. And from *Newcastle* I went on into *Bishoprick*, and through their Meetings, and so on into *Torkshire*, and through *Cleveland*, and to *Whitby*,
and

and *Scarborough*, *Malton*, and *York*, and had many precious Meetings. And so went up to *Masson*, and from thence *Robert Lodge* and I, with *James Hall*, took our Journey towards *London* to the *Tearly-Meeting* in the Year 1674. and there stayed some time (labouring in the Word and Testimony which God had committed unto me) in that City. And then I took my Journey into the Country, and went down into *Buckinghamshire*, through their Meetings; and so on into *Oxfordshire*, to *Worcestershire*, and *Glocestershire*, and to *Bristol*, and then back again, and so through to *Shrewsbury*, and on as far as *Wrexham* in *Wales*, visiting the Churches of Christ: and the good Presence of the Lord in his heavenly Power accompanying, we were often refreshed and sweetly comforted together, to his Praise and our Joy, who is our God for evermore.

And so from *Wrexham* in *North-Wales*, I took my Journey with *John ap John*, who accompanied me towards *South Wales*, and we did visit Friends, and had many Meetings as we went along, in *Montgomeryshire*, *Merionethshire*, and *Cardiganshire*; and so we passed on by the *West-Sea* into *Pembrokeshire*, and there visited the Lord's People, and spent some time amongst them there. And then we took our Journey through *Carmarthenshire* to *Swanzy*; and having a Meeting or two, we passed on towards *Cardiff*, visiting Friends in *Glamorganshire*; and then into *Monmouthshire*; and having visited Friends in that County, we parted; he returned home, and I passed over the Water into *Glocestershire*, and so to *Bristol*. And so continued travelling through several Counties, visiting the Churches, and so to *London*; spent some time there, and then went down into *Essex*, and visited Friends in that Country; and returned again to *London* to the *Tearly-Meeting*

Meeting in the Year 1675. And from *London* 1675. I took my Journey to *Hartford*, and so down Northward with *John Graves* and *James Hall* to *Tork*, and there we parted. And I went from *Tork* to *Malton*, and so to *Scarborough*, and *Whitby*, and through Friends in *Cleveland*, and so to *Stockdon* in *Bishoprick*, visiting Friends, and having many pretious Meetings. And then passed through several Meetings in that County; and being clear, I then took my Journey for *Cumberland*; and being there, I with several Brethren was desired to come over into —

Westmorland to a Meeting appointed by Friends at their *Quarterly-Meeting* in *Westmorland*, which was to be at *Powbank*. So I went thither against the day appointed, with *John Graves*, *John Tiffin*, *Hugh Tickell*, and *Thomas Laitbes*, where we met with several Brethren, that were come out of *Torkshire*, at the request of the aforesaid *Quarterly-Meeting*. And upon that occasion many Friends of *Westmorland* were come together; who, when we were sate together in the Meeting, did present unto us several *Disorders* in many things, that were contrary to the Truth; by which they had been grieved, and sorely exercised for a long time in their *Monthly* and *Quarterly-Meetings*, so that the Spirits of a loose Company were set at liberty, and so much born up and countenanced by *John Story* and *John Wilkinson*, that the blessed *Order* of the Truth brought forth amongst us by the Power of God, was greatly slighted, and endeavoured to be trodden under by that loose Company, being thus encouraged by these two men, that looked upon themselves to be *Elders*, and so, like *Diotrephes*, loved to have the Pre-eminence; which brought great grief upon the honest and simple-minded. So we hearing, what Friends had to say in that matter, and

and observing, what was charged and proved, we desired Friends to give us another Meeting, and let *J. S.* and *J. W.* be sent to, and desired to meet us, that we might hear them face to face: although they had been desired from the *Quarterly-Meeting*, and several others, to come to this Meeting so appointed by the *Quarterly-Meeting*, and had refused; and withal sent us a Letter, denying to come, and disowning our Meeting.

Nevertheless, we were willing to have another Meeting, which Friends of *Westmorland* freely assented unto; and so it was appointed at *Milthrop* the next day. And we (to wit) six or more of *Cumberland* and *Torkshire* Friends, did our selves go to them as Messengers, and did intreat them to go with us to the Meeting, that we might hear them and the Friends of *Westmorland*, that were agrieved, face to face, concerning those things that were in charge against them; but they were so high, and so obstinate, that they slighted us all, or any Advice we could give. And so after some hours discourse with them, in which we thoroughly saw their Spirits to be wrong, we left them, and went to the Meeting appointed at *Milthrop*, where Friends were waiting for us. And after we were settled a little in the Meeting, we gave an account, how we had endeavoured to perswade them to come through all entreaty we could, but could not prevail. And so we gave a hearing a *second time* to the Friends; and then we of *Torkshire* and *Cumberland* with-drew; and amongst our selves viewed the whole matter, for it was in writing, and opened our Hearts one unto another. And waiting upon the Lord, there fell a Weighty Concern upon us for the *Truth's* sake; and the blessed Order thereof, with our holy Testimony we had been raised up into, which by them had been slighted, and scorned, and reproached.

proached. So that we could not pass it by, but in the Power of the Lord God, that was dreadful amongst us, gave *Judgment* against that Spirit, that was grown so high, and loose, and fleshly, as thus to undervalue the Testimony of God, and the bringings forth of his holy Power in the Churches of Christ: that thereby all might be kept sweet, clear, and in good Order. And when we had cleared our selves in the rising and springing of the Word of Life, and drawn up our *Testimony* in *writing*, we gave it unto Friends there, and so departed. Of the *Judgment* given I shall say no more here, because it is in writing in many places.

So I went over to *Swarthmore*, and stayed a Meeting there; and then returned into *Cumberland*, and stayed there some Weeks, and visited Friends. And being clear, I returned again to *Swarthmore*, in order to go over the *Sands* towards *Wales*, which was before me. And when I was at *Swarthmore*, I was moved to go over first into *Westmorland*, to visit the Meetings there. So I went over to *Sedber*, and had a Meeting there; and then had a Meeting at *Grayrigg*, and then came to *Kendall*, where I met with *Robert Lodge*, and so we had a blessed Meeting there. And the next day we were at *Preston*-Meeting; and then I was clear of that County.

And so after a little time, took my Journey into *Wales* through *Lancashire* and *Cheshire*, and so coming to *John ap Johns*, near *Wrexham* in *North-Wales*, he did go along with me. And in the first place, we went to a *Quarterly-Meeting* that was at *Deloberon*, at *Charles Lloyds*, for two Counties, (*viz.*) *Merionethshire* and *Mongomeryshire*, and had a blessed Service for the Truth there among Friends. And then went down into *Merionethshire*, and visited the Meetings: and then to *Mebuntleth*, and had a Meeting. And then returned

returned up into *Radnorshire*, and visited the Meetings there in that County. And then took our Journey through *Brecknockshire*, and *Carmarthenshire*, into *Pembrokeshire*, where we spent some time amongst Friends, and had several pretious Meetings. And being clear, we took our Journey towards *Swansey*, and *Cardiff*, and had several pretious Meetings in *Glamorganshire*, and then went over into *Monmouthshire*. And after we had visited Friends, *John* went with me to the *Ferry*, and stayed to see me take Boat, and then returned.

And I went that same day to *Bristol*, and stayed some Meetings there. And then went down into *Somersetshire*, and did visit Friends there, and had many blessed Meetings. And returned back to *Bristol*, and stayed some Meetings there. And then went up into *Wiltshire*, and so into *Glostershire*, and through *Barkshire*, and into *Oxfordshire*, and so into *Worcestershire*, as far as *Worcester*, and visited Friends, and had many pretious Meetings through those Counties. And from *Worcester* returned again down through *Glostershire*, and had several Meetings. And came again to *Bristol*; and from thence took my Journey through several Counties, visiting Friends: And so came to *London*, and stayed there some time in the Service and Work of the Gospel.

And being clear, I took my Journey for the *North*, and did not make much stay at any place, till I came into *Cumberland*. And the reason of my so travelling was, because of a Meeting, that was agreed upon by Friends to be at *Draw-well* in *Sedber-Parish*, about the former *Difference*, that had been heard at *Powbank*, that was among Friends in *Westmorland*, chiefly occasioned by the aforesaid *John Story* and *J. Wilkinson*, and a loose sort of People, that they did countenance in a *Liberty*, that

the Truth would not allow ; and therefore could not be born with by such tender Friends , as were zealous for the Truth , who kept their *first love*, and therein delighted to uphold that *Antient Testimony* for the Lord, against the *Priests* and their *Tithes*, *Hire* and *Maintenance*, with other things , that were to be born Witnesses against through *Sufferings* : as also for *Meeting together to worship God*, which from the beginning had been our practice against such , there being divers *Statutes* with *Penalties* upon us , for so doing ; for fear of which , the aforesaid *J. S.* and *J. W.* with such as had let in the same fear through *fleshly Reasoning*, did shrink, and hide, and so let fall the Nobility of that Testimony , which we had received , and were raised up to stand for in the beginning. And so because of a failure in divers things , and a *pleading* for a *Liberty*, from under the exercise of the *Cross*, that the *Offence* thereof might *cease*, the Faithful became concerned, to stand up against that Spirit, that thus was like to weaken or overthrow the *Faith* and *Testimony* of many, through its subtil Workings in and through divers, who like them the Apostle writes against in his Epistle to the *Galatians*, that to avoid *Persecution*, endeavoured to bring the Believers under *Circumcision*, that so the *Offence of the Cross* might *cease*, or *Sufferings* for the Gospel might be avoided.

Now this Difference still continuing, and they abiding obstinate, and not willing to receive *Advice*, nor bear the *Judgment* in the Truth placed upon them, Friends in condescension, to see, if they could be gained, *ap-*
1676. pointed a Meeting at *Draw-well* near *Sedber*, that they might have another opportunity, and be heard, what they could further say. And then the Matters were fully gone through before many antient, faithful

ful Brethren, that were there then assembled, who spent *four days* in hearing, and going through the Matters relating to that Difference, that was then occasioned through their Opposition to the blessed *Order of the Truth*, who withstood Friends godly Care for the Preservation of the Dominion thereof in Righteousness. And when all things were heard and gone through by the Brethren, the *Judgment* was again given in the Power of the Lord upon that Spirit, that they had let in, whereby they had been led into a *Separation*, and *Division*, and *Opposition* to the Truth, and the holy Order and Testimony thereof; and they in the same Power and Love, with great Bowels and Tenderneſs, sought to return back again unto that Spirit of Love and Peace, wherein the Unity and Fellowship of the true Body doth consist. But alas! many of them would not be wrought upon, nor prevailed with; but in that hardness the Enemy had wrought their Hearts into, did persist, until they became open *Enemies* to the *Truth*, and the faithful Witnesses of it, even to the *Writing* and *Printing* publickly against them, and what the Truth doth lead into: and so are become such as the Apostles write of, that *greatly withstood their words, and slighted them*: of which both *Paul*, *Peter*, *John* and *Jude* write. This Meeting at *Draw-well* was in the *second Month 1676*.

From thence (after Friends had done what could be done at that time, with holy Endeavours for the reconciling and gathering into the Heavenly Unity, and making up of the Breach) I returned again into *Cumberland* with several Brethren, to wit, *J. T. J. B. Hugh Tickhill*, *Thomas Laythes*, *John Steel*, and so spent a little time in *Cumberland*, and then I took my Journey with

with *John Tiffin* towards *London*. And in our Journey we came into *Westmorland*, to visit Friends there, where we met with some of those, with whom we had to do at *Draw-well*; and then they were grown hard, through *resisting* the *Counsel* of the *Lord*, and had set up a *Separate Meeting*, and so run into the Self-Separation, and grown more into the Enmity, and stronger in the Opposition, through *Resisting* the love of God, that so richly was reached forth unto them in the Heavenly Bowels, that by the Power of the Lord *Jesus Christ* were opened in the Brethren at the *aforesaid Meeting* at *Draw-well*. For then did the Power of the Eternal God in great Majesty appear, and in a weighty Dread was *Judgment* set and sealed upon that *Spirit*, by which they had been betrayed; and by the same Power and Word of Life was a Door opened unto them that had been betrayed, and an entrance in the same set before them, and they with much brokenness and tenderness, in the Power of Love, were sought to return, and be reconciled unto God, and unto his People. But this great Visitation by them being rejected, they grew harder and harder, until they grew, many of them, as before said, *Enemies unto the Cross of Christ*; and so withered as to their Spiritual State, and so did become as some of old, whom the Apostle wrote of, as *Trees twice dead, and pluckt up by the Roots*.—

And then from *Westmorland* I went over into *Yorkshire*, had a Meeting at *Sedber*, and went through the *Dales* to *Masson*, and visited Friends there-aways. And then *J. T.* and I, with *Robert Lodge*, took our Journey to *Tork*, and from thence towards *London*, visiting Friends by the way, and so came to the Yearly Meeting in the

the Year 1676. where there were many faithful Brethren assembled together there from most Parts of the Nation. Amongst many things of Concern, relating to the Truth, and the Churches of Christ, that Division in *Westmorland* was laid before the Meeting, and how they were hardened, and had set up a *Separate Meeting*, and so had withdrawn themselves from the rest of their Brethren, and broken the Christian Fellowship: which thing, when understood by the Brethren there assembled, was a grief unto them. And therefore under the fence thereof, and in that Brotherly Love, with which their Hearts were filled towards them, were there *Two Epistles* writ from the Meeting, one to *J. S.* and *J. W.* warning and advising them, as Heads and Leaders in that Sedition and Schism, to endeavour to break up that *Separate Meeting*, and to be Reconciled unto their Brethren, before they did go abroad to offer their Gift. And the other was writ to the Meeting, as Advice unto them to Return to their former Fellowship with Friends, and lay that *Separate Meeting* down, and joyn with their Brethren in the Unity of the Truth, &c.

But all this did not prevail with them; but still they grew higher and harder, and went on in the strong Resolutions of their Wills. Only there were divers Particulars, that were for a time concerned in that Opposition and Separation, whose Understandings the Lord opened, so that they did see the Snare of the Enemy, and returned; and under a sense of the Lord's Judgments, did give forth divers *Testimonies in Writing* against that Spirit, by which they had been Seduced, with a Confession of the Errour they were led into; and

and so returned into the true Fellowship and Unity with the Church of Christ, and were received with Gladness. Glory to the Lord, who is the Saviour and Healer of his People, who now heals and saves by his Word, as he did of old.

J. Burnyeate.

A N

*A Paper of John Burnyeat's, that came to hand,
since his Works were Printed,*

The 27th Day of the 8th Month, 1677.

IN the Morning, as I was Laying upon my Bed, and my Soul greatly Afflicted under the View and Consideration of the *State of things*, as it was among *Friends* in the City of *Bristol*, and some parts adjacent, because of the great *Contention and Opposition*; and when I was under the *Exercise*, and my *Life* appeared *Grieved*, even until my *Soul* was brought into *fore Anguish* (at times) and *Grief*, to see, how *Hard* some were and *Unruly*, and *Obstinate*: In this *Travel of Spirit* my *Heart* being bowed, I said within my self, and before the *Lord*, and unto him; *I matter not, what I be, nor how much I be Abased: For we must pass through good and bad Report, as the Faithful in former times did.* And then when I was thus gone down into the *Grave of Self-denial*, where I thought, I could *Lye* and be *Troden* upon; the *Lord God* signified unto me by his *Holy Spirit* on this wise: *Though thou be willing so to be, yet will not I be Troden under* (and further said) *There are some of them, that are as Dead Men before me, because they have lifted up their Heel against me, and have rejected my Word, and slighted, or set at naught my Reproof.*

And further the *Lord God* signified unto me, That the *Spirit of Core*, and *Balaam* had entred, which would shut *Truth* out of *Doors*, and pluck *Christ* from his *Throne*, and lead away the *Minds* of *People* after their own *Inventions* to worship the *Works* of their own *Hands*. And He further signified unto me, how that the *Plague of Leprosy*, and *fore Judgment of Hardness of Heart* was upon them; and they had *lost* their *Beauty*, and were not fit to come nigh the

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Altar of the Lord, nor to be in the Lord's Congregation : and that he would Decide the matter. And further he signified (to my Comfort,) There was a Priest to stand between the Living and the Dead, with a Holy Censer and pure Incense, to make an Atonement ; and the Eyes of all the Tender and Sensible were to be towards him, that they might Receive the Law from his Mouth, and that his Lips might preserve their Knowledge.

And further, there was something also of the Spirit of Cain, which did appear had Entred, even that which did Envy Abel's Acceptance.

When I had seen these things from the Lord, and it was shewed me, *I should speak forth the Matter unto the People ; my Heart was wonderfully broken within me : And I cried, and said, Who is me ! must I be the Messenger to carry this Message unto this People ? And when I was under this Exercise, the Lord did signifie unto me ; If I Delivered his Word Faithfully, then should I Deliver my own Soul ; but if not, I should Die for it ; my Life should go for theirs. Then did the Dread of the Lord's Word, and his Majesty strike me down, and made me willing to be given up, without any more Reasoning : Blessed be the Lord for ever, who both gives the Word, and Power to Deliver it.*

J. B.

A N
A B S T R A C T

Of some of

John Burnyeat

H I S

L E T T E R S

T O H I S

Brother *T. A.* of *LONDON*:

Which is a Continuation of his *Travels* for the
last Eight Years of his Life, being all
his own Hand-writing.

Dublin, the 28th of the 8th Month, 1682.

I Am arrived here safe from *Cumberland*, and was at
all those Meetings I had appointed in *Westmorland*,
viz. I had a large Meeting at *Camskill* on the third
day of the Week, it being the *General Meeting*; it was a

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most

most pleasant day, the Meeting out of doors very large, Friends so generally came in. And indeed, the Lord's Power was with us; my Heart greatly enlarged unto Friends. The *fourth day* following I was at *Sedber*, the Meeting without Doors by the Meeting-House (the Doors being shut up by the Officers, but) quiet and large. The *fifth day* I was at *Grayrig*; *sixth day* at the *Hight*; *first day* at *Swartmore*; and on the *third day* at *Hawkes-head*, and had a blessed Meeting; my Heart was comforted. The *fourth day* we had a great Flood, hindred me from getting home that day; but got to *Keswick* in *Cumberland*; and *fifth day* got home to our Meeting at *Pardsey*, and was also there the *first day*, where the Lord enlarged my Heart to clear my self heartily that day. The *third day* I was at the *Mens-Meeting*, where the Lord was richly with us; Everlasting Glory be to him for ever. The *fourth day* early I came down to *Whitehaven*; several Friends came with me, but the Ship being ready, could not stay. So went on Board, and the *next day* in the Evening arrived safe here at *Dublin*; where all is well. I left all our Friends well in *Cumberland*,

Dublin, the 13th of the 9th Month, 1682.

It greatly pleases me to hear of Friends in *England*, and how it is with them this *Trying day*. For as we love the Truth, and one another therein, we have a Concern upon us for one another, and for the Truth in General: And therefore I delight in the Truth's prevailing, and in Friends prospering therein. The Lord stir up all concerned in their Places to be Faithful, that none may shrink in the *Day of Trial, &c.*

Last

Last Week was our *Half-Tears-Meeting*, many Friends here, and a blessed Season we had through the enriching Vertue of the Lord's Power, and in *Love, Peace and Concord* all was carried on amongst us: and so all was sweet and comfortable. Here is a Discourse of putting the *Laws in Execution against Dissenters*; however, if the Lord suffer such a thing to be, I believe, it will be for his own Glory at last, in the manifesting the Approved, and trying the Faith of his People. But we are yet quiet, save some that are in Prison for *Tithes*. Our Meetings are large and full in this Nation, and Friends tell me, there is an Openness in many places. O! that we may be found faithful, that we may work with him in his *Vineyard and Harvest*.

Dublin, the 6th of the 10th Month, 1682.

The Lord preserve us all in the *Faith*, that gives the *Victory*, and faithful to God in this *Trying day*, wherein it appears, the Lord sees it meet to *Try* his People, both in their *Faith and Patience*, that the Approved may be made manifest. We have large Meetings in this City, and an Openness in divers places in the Country. I have been in the Counties of *Wicklow and Carlow*, and the *Queens-County*, and at the *More*, and *Edenderry*: And to morrow I intend, if the Lord will, forth again to the *Province-Meeting* at *Rosen-Allies*.

Cork, the 8th of the 11th Month, 1682.

I have been through these Parts as far as *Castle-Salem*, and had a Meeting there yesterday was a *Week*, and so returned back again to *Cork*, to the *Six-Weeks-Meeting*; where we had a blessed Season, the Lord's Power was richly a-

mongst us. And after to morrow, I think to go toward *Tonghill*, and so into the County of *Tipperary*, and then to *Castle-Dormant-Meeting*; and then for ought I know, towards *Dublin*. I am comforted in my Service amongst *Friends*, who are generally glad of my coming, and of what they have an Expectation of, in relation to my *Marriage*: but my Heart is fully satisfied, in that I feel the Lord's Goodness towards us, and in his Fear I do delight to wait upon him in this, as in other things, and desire, that we may be a *good Example*. And therefore I find it our way not to be *hasty*: The Lord give us wisdom to walk so, as that he may be *Glorified*, and *Friends* in us *Comforted*. This I desire above all Earthly Things.

Dublin, the 30th of the first Month, 1683.

I am concern'd to hear of the *Continued Sufferings* of our *Friends* in *England*; we are yet at Ease here, as from those things: The Lord work our Hearts more and more into Thankfulness, and guide us in Wisdom, to walk worthy of these Favours, that in displeasure he may never take them from us; but when-ever he is pleased to Remove them, it may be in his Love, for a *Trial* unto us, as I believe it is with many of his Faithful Ones, whom my Soul desires, he may still preserve in the *Faith* that gives the *Victory*.

I have been in the *North*, and did pass through *Friends*, and had a blessed Service. I am intended to go forth of this City to morrow towards *Wicklow*, and so through the County of *Wexford* to visit *Friends* there.

Dublin,

Dublin, the 10th of the 3d Month, 1683.

We have now Accomplisht that *Concern* of Marriage, which we have for some time been under; and blessed be the Lord, he has been unto us a comfortable Director in our Undertakings in this Matter, to the *Satisfaction* of Friends in the General, who were with us. And besides the Friends of this City, we had many of the Friends of the *South-end* of the Nation, who were come to be at the *Half-Years-Meeting*, and some the sooner upon our Account; and abundance of other People. We had a blessed Meeting, several Brethren with us, and (the Lord's Power assisting) all things were well, and we had Peace and Comfort, and the Truth was honoured, and not only Friends, but many sober People were greatly affected with the Management thereof. Well; the Lord will *honour* his *Name* and *Way* and People, if we be but careful to *honour* him. The Lord is good unto us, we have Cause to mind his *Goodness* unto us: and truly that which is chiefly in both our Hearts, is to seek his *Glory*, and above all things to desire *preservation* in his *Wisdom*.

Dublin, the 4th of the 8th Month, 1683.

I have been a time in the Country, and came into the City again but yesterday. I went to the *Province-Meeting* at *Rosen-Allies*, and have visited many Meetings: I was comforted with Friends in the good presence of the Power that did attend us. Things are pretty well among Friends, and our Meetings large and full. We feel little of those Sufferings, that our dear Friends in *England* have heavy upon them: The Lord preserve us *Tender*, *Low* and *Humble*, that we may be worthy of such a *Mersey* from the Hand of the Lord.

Dublin,

Dublin, the 24th of the 5th Month, 1683.

Here is a Report abroad, that Meetings will be disturbed and broken up ; but nothing done yet ; It must be *Friends* here, as well as in other Parts, that must bear the *Burden*, as to the right part in *Suffering* ; and I hope, it will be *Friends* Care to be given up in the *Innocency*, to suffer for that Testimony the Lord hath raised in their Hearts, by which we have been kept *Innocent* and *Clear* from the beginning under all *Governments* : And so never could touch nor join with that which did seek the hurt of any. This must be our Cloak or Covering, and that gives Boldness, and is and will be the Ease of the Spirits of all the Faithful, and that which will answer the Consciences of our Adversaries. And I believe, if some *Suffering* do come, it will work for good through Trying our *Spirits*, *Faith*, and *Patience*, so that many may come to know themselves, and the Lord and his Power also better thereby.

From the Marshallee's Prison in Dublin, the 9th of the 6th Month, 1683.

We are very likely to partake in some measure of Sufferings with our Friends and Brethren in *England*. The last first day the Major sent the Marshal to our Meeting in the Forenoon, and I being speaking, he commanded me to go with him, which after some Discourse I did. He commanded the Meeting to Disperse, but Friends kept quiet in their places. I was carried before the Major, with whom I had some Discourse to this effect : He asked me, *Why we did act contrary to the Government, having been commanded not to meet* ? I told him, We do nothing in Contempt of the

Government. But, said he, *why do you not obey then ?* I said, Because it is Matter of Conscience to us, and that which we believe to be our indispensable Duty, to *Meet together to Worship God.* To which he Answered, *You may be misled.* I told him, If we were *misled*, we were willing to be *informed*, if any could do it. Then it was urged, *Other Dissenters had submitted, and why would not we ?* I said, What *they* do, will be no *Plea* for us before the Judgment-Seat of the Great God. So after some other Discourse, the *Major* committed me to this *Prison.* The *Professors* have left their publick *Meeting-Places* : The *Bishop* of *Dublin* sent for them, and they Consulted together, and with Consent returned this Answer, *That they would forbear.* The *Bishop* al'o sent for *A. S.* and did to him require the same of *Friends* ; but *A. S.* told him, We could not forbear to Meet to Worship God, &c. So in the end the *Bishop* said, *If we would meet, we must take what did follow, &c.* However, I hope it will work for the honour of Truth : The Lord preserve *Friends* faithful and valiant. I hope God has a *Remnant*, that will stand in the *Trial* : Though if *Sufferings* do come hard, it may cause some to turn their Backs. Let the Lord order, as he pleaseth ; I know no better way, than to endeavour to be *prepared for Sufferings.*

Dublin, the 9th of the 7th Month, 1683.

We are satisfied, that the *Lord's Hand*, is in all these things ; and doubtless, he hath a purpose to *Magnifie* his *Arm*, and thereby to *Exalt* his own *Name* and precious *Truth* in the End ; and in his so doing, his People shall be Comforted, and receive the Reward, even every One, that endures unto the End. And truly, as our Eye is unto him in our Exercise, we feel still a Ground for a *sure Hope*,
that

that abides as an *Anchor sure and stedfast* ; by which we are held, that we cannot be driven away. In this is our Comfort, when we seem as to the outward, as if we had no surer Place, than upon the tossing *Waves* of the Troubled, Tempestuous *Sea* ; all uncertain, no stedfastness nor stay for *Rest* unto any in Looking out. And therefore I often think, I am satisfied, it's God's way, thus to *blow* upon the *Nations* with the Breath of his *Displeasure*, that all the *Waters* (for the *People* are *Waters*) may be *Tossed* together, and that they may be made *Restless*, and driven on Heaps, and into *Confusion*, and so become a *Sea* ; into which *Babylon*, as a great Millstone, must *fall*, to make her perpetual End. Even that *Mystery Babylon* spoken of of old, that hath so prevailed, and made the *Nations drunk*, and gone over *Peoples* and *Languages*, not one People only : and all that partake with her in her *Sins*, must partake with her in her *Plagues* and *Judgments*. And therefore is the Lord calling out of her ; but her *Sins*, her *Delights* and *Delicacies* many are unwilling to part with : and that's the Reason, why many stay there, that do not think themselves within her Borders.

But the *Nations* are *drunk* with her *Wine*, and know not what they are doing ; for their Understanding is lost. O! the *sadness* of that *day* ! my Soul of ten doth view it ; but the Greatness of their *Sin* doth draw it down upon them : which is come into the View and Remembrance of the dreadful God !

And therefore may all the *Righteous Rojoyce*, who truly feel *Redemption* out of her, and are come through *Christ* the *Seed* to be Sons and Daughters of *Zion*, and so Heirs of the peaceable *Jerusalem*, that's built upon the *Rock* and *Foundation*, that the *Gates of Hell* cannot prevail against.

We are here still detained *Prisoners*, and have of late writ to the *Major*; but he answered, *He would not set us at Liberty without an Order from the*

* The Earl
of Arran.

* *Deputy*. Then we wrote to him, and *A. S.* and *S. C.* did go to him, and he was very kind to them, and told them, *He had a greater Love for us, than any other Dissenters, because he believed, that we did mean honestly.*

Dublin, the 16th of the 8th Month, 1683.

I am now clear'd of my *Imprisonment*; we wrote to the *Deputy* a few Lines, which he carried to the *Council*. After which he sent his Secretary to the *Recorder* of the City with his *Order* for our *Release*; which was very full and clear, without any thing demanded of us. I have not heard, that Friends in any part of this Nation are medled with— We enjoy great Favours at the Hand of the Lord: O! that we may walk worthy thereof for ever, and be mov'd thereby to a Sense, of what our dear Friends in *England* still suffer; and then will the Mercies we live under, be rightly valued.

Dublin, the 9th of the 12th Month, 1684.

I have been through all the Meetings in *Ulster*, and did return home but the *third day* this Week. I had a blessed time amongst Friends, and found things in the main very well. I had large and peaceable *Meetings*, which is a *Mercy* I desire the Lord may so sanctifie unto us, as that we may walk worthy of them, while they are afforded us: and when he sees meet to order it otherwise, we may be prepared. I have been but little at home of late, and know nothing, but that I may go next Week forth of Town again towards the other end of the Nation.

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Dublin,

Dublin, the 17th of the first Month, 1683.

I came home this day : I have been through the most of the *South* and *Western* Parts, and have had a good Journey, and Friends generally well, and all our *Meetings* peaceable.

Dublin, the 21th of the first Month, 1683½.

In my last I hinted, that I was but newly come home from visiting Friends in the *South-end* of the Nation, and so from the *Province-Meeting* at *Castle-Dormant*. I came home on the *second day*, and an appointed *Marriage* was to be on the *third day*; which was accordingly, and a

This was *A-*
mos *Strettel's*
Marriage.

abundance of People there was, so that we had a good Opportunity, and the People generally well satisfied: so that a very great Report of *Recommendation* is abroad through the City concerning our *Order* and *Method*, and the *Gravity* and *Solemn Manner* of our Accomplishing of it. It's greatly our Comfort, when that in all our ways we honour the *Truth*: I have had a busie Winter in Travelling, and prosperous: and now I see nothing, but I shall have Liberty to stay a while at home. The Lord is good to us, and orders things to our Comfort; and we are comforted in him, and one in another: blessed be his Name for ever.

Dublin, the 9th of the 3d Month, 1684.

It is just the time of our *Half-Years-Meeting*, and there are many *Friends* in Town. We had a very large *Meeting*, and very quiet and well.—And things in the general very well amongst Friends, as relating to Truth. We have

have Cause to be Thankful to the Lord for his *Mercies* and *Comforts* we enjoy, who is the Author of all *Mercies* and *Comforts*, sanctifying all things rightly to them that fear and love him, through the sanctifying of their Hearts by his *Word*, that keeps, bears up and upholds. O! the Lord keep all our Hearts stayed in this, and then will all things work together for good, according to the antient Saying.

Crabtreebeck in Cumberland, the 12th of the 6th Month,
1684.

I left *Dublin*, sixth day was a Week; I have some intent to go over into *Scotland*, but am not yet certain of the time: but do hope, if the Lord preserve me in my Liberty, to Return into this Country again.

Grayfouthen, the 19th of the 6th Month.) Between two or three Weeks time I hope to be as far as *Edenborough*.

Leith, the 6th of the 8th Month, 1684.

I have had a very peaceable and prosperous Journey, since I came into *Scotland* hitherto. I came to *Edenburgh* at the time appointed, and stayed here one first day: and then took my Journey into the *North*, and *J. H.* and *J. T.* with me, and spent about three weeks there, and in my Journey: had Meetings, while I was there, almost every day, and a blessed open Service (through the Lord's Power) amongst Friends. For there is an open, tender-hearted People, and they were glad of my coming; for there had not been any *English* Friend among them of a long time. And being clear, *J. T.* and I came away this day a Week, and left *J. H.* there; we got to this Town the fourth day of the last Week, and was at *Edenburgh* the fifth day at their
L 2 Meeting,

Meeting, and yesterday had a blessed Meeting there in the *Fore-noon*, and here the *Afternoon* : and to morrow we intend to take our Journey for the *West* ; and do hope to be clear this day a Week to go for *England*, and hope to be in *Cumberland* to morrow a Week (if the Lord will.) Hitherto all hath been very quiet where I have been ; and I hear nothing, but Friends *Meetings* are *quiet* all over *Scotland*, and Friends are suffered to be quiet : but in some places they are very busie with some other People. Here hath been a pretty deal a-do about a *Plot* ; but of these things we know nothing, nor in such doings have no hand, and therefore about it desire not to meddle. Though others doings may bring *Sufferings* upon us ; yet still our *Happiness* is, to be kept *Innocent*, that if we *suffer*, it may not be for *evil-doing* ; and then it will be well.

Eaglesfield, the 12th of the 9th Month, 1684.

And truly in this *Trying day*, wherein we are all of us like to have our *Faith* and *Love* to God *Tried*, our greatest Concern always is, to be in our hearts truly and wisely given up, and resigned into the *Will* of God, that we may therein rest in and under whatsoever the Lord may order for us, or call us unto ; and then may we have *peace* in every Exercise, and have *Dominion* in our Spirits over every *Opposition*, which are many, that the true Travelling *Israel* of God doth meet withal in this Age.

I got very well through the *West* of *Scotland*, met with no Disturbance : All was quiet, when I was there. Our *Meetings* are quiet in *Cumberland* : I suppose, I may stay yet about *two weeks* here.

Stockton,

Stockton, the 11th of the 10th Month, 1684.

I came out of *Cumberland* about two Weeks ago, and was at *Strickland-head*, and then came on into *Bisboprick*, and thought, I should but have touched at *Darnton* and *this Town*, and so on into *Yorkshire*: But when I was at *Darnton*, it came upon me, to give Friends a visit further in this County. And so I went to *Durham*, and had a blessed Meeting there, and did visit the *Prisoners*. And then went to *Sunderland*, had a Meeting there. And then to *Shields*, and to *T. F.* had a Meeting there. And so returned to *Shotton*, and so to *this Town*, and had a blessed Meeting in the Evening yesternight, it being their Meeting-time. They are usually kept out of their Meeting-House here; but yesternight we got in, and the Meeting was full and peaceable: and so have all the Meetings, where I have been. And now I am ready to go over into *Yorkshire*, and do hope to be at *Tork* in about two Weeks time. — I suppose I may be there *first day* come two Weeks.

Grayrig, the 26th of the 11th Month, 1684.

I have had a very comfortable and peaceable Journey, and came through *Cleveland* and the *Moors* to *Whitby*, and from thence up to *Molton* and to *Tork* — Meetings have been quiet all along where I have been. Yesterday a Fortnight a *Constable* was at the Meeting-House, before I came, and stood in the way to speak with the Friend that I came along with, it being just before the *Sessions*. He had a *Warrant*, and was to give his *Return* at *Sessions*; and therefore threatned, that if we would not *forbear* to meet that day, he must carry us before a *Justice*. However, after we had Reasoned a while with him, we parted, and went

went into the Meeting ; and he went away, and did not come into the Meeting. So we had a blessed Meeting, and parted in Peace ; and the Lord's Power was over all, to our great Joy.

This was all the Appearance of Molestation, I have yet met with : And I have had a very good Season, and abundance of Meetings, since I left *York*. In *Yorkshire* I was at *Robert Lodge's* House, and had his Company a pretty time out of *Yorkshire*. I went to *Lancaster*, and when I had visited Friends, I came into *Westmorland* to *Preston*-Meeting ; and yesterday was at *Sedberge* : We had a peaceable Meeting, but out of the Meeting-House in the Street : the Meeting-House being locked up from Friends. I intend some Meetings in this County, and so down to *Swartmore*, and on into *Cumberland*, as the Lord makes way.

Eaglesfield, the 25th of the 12th Month, 1684.

I have had a very peaceable Journey, and did visit Friends Meetings very fully in *Westmorland*, and all quiet. And since I came into *Cumberland*, I was down at *Carlisle* and the Border : And now my Service seems to be over, and I am preparing to go home. And was at *Workinton* this day ; and to morrow I intend to go to *Whitehaven*, and to take the first Opportunity for *Dublin*.— Thus far I have been preserved very well through all my *Travels* ; and now I hope I shall get home.

Dublin, the 25th of the first Month, 1685.

I got well here last Night, but was put ashore in the North in *Strangford-River*, about seventy Miles from
Dublin,

Dublin, and about *four and twenty* from *Lisnagarvy*: And being put ashore there, I found an Openness in my Heart to give *Friends* a Visit in the *North*, and so spent near *two Weeks* among them, and had many good Meetings. I am very glad, and my heart is truly Thankful unto the Lord for his preservation through this last Journey so safe and clear, and ordered my way so comfortably home, where I hope I may be of Service in my place, and a Comfort to Friends. The Lord our God is to be minded by us in all things.

I find things amongst Friends generally pretty well, as formerly, and Meetings very large and peaceable *here*, and in the *North*. I am intended out of Town to the *Province-Meeting*.

Dublin, the 16th of the 3d Month, 1685.

This *Half-Years-Meeting* we had a very great Appearance of Friends out of the Country, many say, they have not seen so many ever before. And to our *publick Meetings* abundance of other People came, even far more than could get into our¹ House; and they were very sober: so that the *Truth* hath a good place amongst *sober People*. Though the *Professors*, who shrink and hide, we are informed, do rail against Friends; they do seem, as if they were given up to *hardness of heart*, and so set in their *blindness* and *hardness*, as to go on, till the Rod come upon them. For they do not lay any thing so to heart, as thereby to be brought off from the evil Errour of their *hard* and *prejudiced* Minds. It doth appear, that they *envy* Friends *good*, and are offended, that we do not *slie* into *holes* as they do. But as for *Friends*, they are very cheerful; and we have had a very blessed Season, and kept in *Unity, Peace* and *Concord* in our Meetings and Concerns:

cerns : and the Lord's good Presence pretiously with us, to our Comfort and Consolation.

And blessed be the Lord, he is not wanting unto us, both to sanctifie our hearts, and also to fill them with his Spiritual *Mercies*, and to Contribute of his other *Mercies* and Blessings, whereby he may make our days pleasant unto us; that with Gladness and Joy of Soul we may serve and praise him, who is worthy for ever, Amen !

Dublin, the 4th of the 6th Month, 1685.

Yesterday I came home, having been through the *South-end* of the Nation, and between six and seven weeks away, and have had a very comfortable Journey amongst Friends, and peaceable. Blessed be the Lord for his *Mercies* towards us.

Dublin, the 6th of the 7th Month, 1685.

I am glad to hear, that things are so still and quiet in *England*, and that Friends have some little *breathing time* of ease from their sharp *persecution*. It is the Lords *mercy* towards us: but our *Innocency* is that, which must speak for us; and if we loose that, our *defence* would depart from us; and then there would be none to fly unto: for vain is all *help* from *below*. Therefore it will be our happiness to rest quiet, with our *Faith* in him, for he is able to preserve, who promist them of old, he would give them favour in the eyes of the King of *Babylon*. And it had been their safety to have trusted in his word; but in their taking of their own way, they brought *Ruin* upon themselves; and so will all do now, whose eye is not unto the Lord to stay their minds upon him; but look out to follow their own *Contrivances*. I know, the *Truth* will keep out of all such things,
if

if Friends be careful to keep under the Conduct thereof: But if *fleshly Reasonings* prevail in the *Unbelief*, then the Eye goes out, and the Mind into the *haste*; so the *Patience* and *Long-Suffering* is lost, and the *Hope* and *Faith* let fall. Then the Creature can neither trust in the Lord, nor stay rightly for his *Time* and *Season*.

Our *Meetings* are very quiet and peaceable, which is a *Mercy* we greatly value, and our Hearts in the Lord's Truth are at rest, and that's our Comfort.— Both there and here, and where-ever we are, it will be our place to be prepared for *Sufferings*; that's likely to be our Portion for the Truth: And it is but, as it has been of old, *If any will live Godly in Christ Jesus, he must suffer Persecution*. I am ready to go out of Town to visit Friends in the County of *Wicklow*.

Dublin, the 19th of the 7th Month, 1685.

I am sorry, that so much Occasion of *Offence* should be given to some Friends here, by some that take Liberty there (*viz.* at *London*) by running back into such things, as the Truth Condemns, and so to be Encouragers of *Pride* and *Vanity*, that will grow too fast, to the drawing-down of the *Displeasure* of the Lord upon Man. And therefore I would have Friends to stand in that which is *plain*, and keep to the Cross in their *Trades*, and *Dealings*, and *Cloaths*, and in all things, that they may remain standing Witnesses for God in Righteousness against *Pride*, and all the *Vanity* of the *World*; for therein will stand our Safety for ever. I desire, that we may live up to the *Truth* in all Things, that the Blessing may attend us.

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And

And indeed, we had need to be Circumspect: For every *Lawful* Thing is not *Expedient*, because there may be an *unlawful Liberty* strengthened thereby. The Lord keep us all in his Wisdom truly *Lowly* and *Humble*, that we may still honour him in all things, and remain a People through our Day to his Glory. For if upon us in our Day we let the *Spirit* of the *World* prevail to the overthrowing of our own *Testimony*, what *Example* and *Footsteps* shall we leave to them that come after us?

I am full, and could say much, for my Heart is concerned to hear them, who themselves are not so good as they ought to be, *strengthen* themselves by bad *Examples*. For though some may be slow to mind that which is good, so as to *learn Good* from the *Example* thereof; yet they are quick to take *Encouragement* from the *Contrary*.

Dublin, *The 18th of the 9th Month.*

We have had a comfortable Season this *Half-Years-Meeting*, quiet and peaceable, and in Love and Unity among our selves; so that we have cause to be truly thankful unto the Lord for that *Mercy*, amongst all other *Mercies* we Enjoy from his blessed Hand.

Dublin, *the 29th of the fourth Month, 1686.*

Though the World be full of *Tumults*, *Disquietness* and *Amazements*; yet blessed be the God of our Salvation, who hath brought us into a Degree of that *Rest*, which the *Distresses*, that are from below, cannot *Reach*. So that there is something known to Retire unto for a *Sanctuary*, that the World knows not; neither can the *Destroy-*

er come into it. Therefore our Safety is, always to keep our *Interest* therein, that we may have our *Priviledge* unto our *Mansion* there, and so rest in the *Time of Trouble*, where no Hurter nor Destroyer can come.

The Lord's Power is to be admired, loved and believed in for ever, who gives us blessed *Seasons*, and *Calms* and *Quiets*. It's true for ever, the *Winds* and *Seas* must *obey* him; blessed are all that put their Trust in him. *Fears* and *Restlessness* doth possess the Hearts of many; but for our parts, we have an Eye unto the Lord, and know, he hath a *hand* in *ordering* of, or *suffering* all things for Ends best known unto himself; and therein we Rest.

And I desire, that the Lord by the Indwelling of his Power in our Souls may still so keep and preserve us in that *Simplicity* and *Godly Sincerity*, wherein we may always know one another, and be a *Comfort* one unto another in the *plainness* and *simplicity* of that blessed *Truth*, that saves and sanctifies from all Unrighteousness, and Unites unto God, and brings into near *Fellowship* one with another. For this is that which *sanctifies*, *fits*, and *prepares* the Heart of Man for every good *Vertue*, and settles and composes his Nature not only for heavenly *Mercies*, and that he may receive and enjoy them, but also for his *Station* in this *World*, and the *Enjoyment* of *Temporal Favours*; that he may receive and enjoy them with a Blessing, and in true Comfort; and also be a *Blessing* and a *Comfort* in his place unto all concern'd. This is the Happiness and Advantage, that is to be witnessed through the Working and *Indwelling* of that *Eternal Power*, which God Almighty has Revealed in the Hearts of his People in this Day, as there is a faithful *Minding* of, and *Subjection* unto it, in the true *Love* of it. And sure, many there are, which if they knew the comfortable Ef-

fects of it, would not abide under its *Condemnation*, as they do: But it is, as it was said of old, *They will not believe, though a Man should tell it unto them.*

Dublin, the 6th of the 11th Month, 1688.

The Account of the *Death* of my dear *Wife* will be come to hand before this, which is no small Exercise to me. But though my *Loss* be great, in having her Remov'd from me, yet I believe, it is her *Gain*. For she has been under great Weakness and Exercise of Body a long time; however, this I can say, she bore her Exercise beyond Expectation; and told some Friends, *She believed she was kept the longer, because I was so unwilling to give her up.* And I must confess, it was hard, that it could not easily be got to, and that for several Reasons: but when I saw, that it must be so, I was made willing, for her Exercises took hold of my *Spirit*. The *Morning* of that day she did depart, she said to me, *She was afraid, her Passage would be hard*: I told her, *I did hope not*. She was under a great Exercise of Pain, but bore it with wonderful *quietness*, and sat under it as one waiting for *Deliverance*; and very sensibly spake to me a little before her Departure. So she went away like a *Lamb*, without so much as a *Groan*. We lived Comfortably together, her Nature was *Good, Kind* and *Courteous*, she was *Merciful, very Considerate*, and of a *good Understanding*: she will be greatly missed in this place, for Friends had a good *Love* and *Esteem* for her; and I have Experience and know, that many who seemingly might exceed in Appearance, will come far behind.

Dublin,

Dublin, the 7th of the 12th Month, 1688.

We are pretty quiet here at present ; but *Peoples Heart* are like the *troubled Waters*, no *stay* nor *settlement*, cannot tell what way to go to be satisfied, or *quiet* in their *Minds* : only they that know the *Truth*, may *rest* there and be *quiet* under the *Covering* of it ; otherwise it would be mighty uneasy. I did intend for *Cumberland*, but at present *Friends* could not well bear my going away , neither have I freedom in my self : So I rest in my place , waiting the *Time* and *Season* for it.

Dublin, the 13th of the 3d Month, 1689.

Our *Half-Years-Meeting* is over , where were Assembled many *Friends* and *Brethren* from *divers Parts* of the *Nation*, according to our usual manner. We enjoy our *Meetings peaceably* and *quiet* generally over the *Nation*, and in most *Places* our *Meetings* are *large* , and many *People* come in ; and all *People* have their *Liberty* in the *Free Exercise* of their *Consciences* in *Matters of Religion*. And as for *Friends* and *Truth* , they are in good *Esteem*, both with *High* and *Low*. The *Lord's Care* and *Mercy* over us hath been largely manifest , and *Friends* do learn great *Experience* of the *Preservation* of the mighty *Arm* of the *Lord* in this *Great Day of Trial* , which is upon this *Nation* ; yet to our *Joy* and *Comfort* *Friends* are carried over it in the *Faith* of the *Son of God* , and have been preserved miraculously , even beyond our *Expectation* in several *places* , where their *Trials* have been very *great* , and the *Dangers* , as to appearance, *dreadful* ; yet *Friends* have kept to their *Habitations*, trusting in the *Lord*, and following their lawful *Concerns* and *Business*.

At this *Half-Tears-Meeting* our Hearts were made more than ordinarily glad to see one anothers Faces in such a time as this; and the Lord's Power and Presence was with us, that *Crowns* our *Meetings*: And in the sense and sweetness of the same are the most of our Friends and Brethren this Day gone towards their outward Beings in the *Peace of God*, and in great *Love* and *Unity*, which did pretiously abound amongst us in this our Meeting throughout all our *Concerns* and *Affairs*.

The *fourth day* next I am intended to go into the Country towards our *Province Meeting*; and do think to visit *Friends*, ere I return.

Wexford, the 5th Month, 1689.

I have had a very comfortable Journey among Friends, and for the most part very large Meetings, beyond my Expectation, and very peaceable, viz. On the *third day* at *Tipperary*, and *fourth day* at *John Fennels*. But at *Tipperary* I had like to have been got hold of by the *Rapieries*, and lost my *Mare*; but I got away and escaped, and rode back into the Town. Last *first day* we had a very large Meeting at *Edward Goodings*; it was their *Monthly Meeting*. This day we have a Meeting here, to morrow at *Samuel Watson's*, and the *fifth day* at the Meeting that belongs to *Lambs-Town*. I think, *Carloe-Monthly-Meeting* is next *first day*, I intend to be there.

Dublin,

Dublin, the 12th of the 8th Month, 1689

Friends, as far as I can have account, are in the General pretty well in Health, and at *Liberty*, and our *Meetings* quiet and *peaceable*; and so are all others, for ought I know. But many in the Country under *Sufferings*, as in respect to the *Loss* of their *Goods*, by reason of the Wars this Land is greatly attended with. However, our *Friends* their Eye is to the Lord, who doubtless suffers not all these things to come to pass without a *Cause*, but to be a *Chastisement* for the *sinfulness* of the Children of Men. O! that all would take warning, to keep out of that which *provokes* him to *Displeasure*, that his *Hand* might be removed.

And truly, that which is our Comfort and Stay in the midst of all, is the holy *Presence* of his *Power*, that attends our Meetings; from the Evidence of which we receive our Satisfaction, that the Lord is well-pleased with us. And this is that which bears up our Spirits in the time of *Exercise*.

Dublin, the 25th of the first Month, 1690.

I had the Opportunity this last *Winter* to go through *Friends* both in *Leinster* and *Munster*, which was a great Satisfaction both to me and them. *Friends* are generally well, and our *Meetings* are full, and we enjoy them in *quietness* as formerly: and the *Lord's Presence* is with us to our great Comfort, which is valued by all, that are rightly sensible of it, as a great *Mercy*.

Dublin,

Dublin, the 21th of the 6th Month, 1690.

I have been visiting *Friends* in the *North*, and had an acceptable and comfortable Season amongst them, and found them very chearful. It is still to be lamented, that *Sin* and *Wickedness* should so abound; but the Lord doubtless will plead with all that *grieve* him in his own way and time; though he be *Long-suffering*. And therefore it will be our Happiness, to *rest quiet* under his *disposing* and *ordering* Hand, by which he will in his Wisdom and Power overrule all Men and Things, who knows best, how to *Execute Justice* and *Judgment* upon all, according to their *Works* or *Deserts*: For before him all things are naked and bare, therefore he cannot miss in *Judgment*. We resting here, and waiting upon him, it quiets our Spirits, and sweetens them: and also I can say, it makes many *bitter* things *sweet*, and so sanctified, that we meet with *Comfort* in *Tribulation*. And though it be both Natural unto, and Lawful for us in *Affliction* reverently to *pray* for and desire *Deliverance*, and also when obtained, to *rejoyce* therein, and bless the Lord therefore; yet still our Happiness is, to mind his *Providences*, and wise Ordering of all things, and therewith to be Content, without either *murmuring* at, or *struggling* against, what he seems good to bring to pass. And so here we shall all rest in one *Fold* and *Covenant*, and feed in one *Pasture* together, and so have a *Fellow-feeling* of one anothers Joy or *Sufferings*. For our *Resting-place* is but one in the *Truth*, and our *Salvation* stands therein for ever: and therefore we need look at no other.

John Burnyeat.

SEVERAL

SEVERAL
EPISTLES
WRITTEN

By J. B. to Friends from divers Places.

Dear Friends,

IN the dear and tender Bowels of *Love* and *Life* do I dearly salute you all, who are faithful to the Lord, without respect of Persons, in whose *Life* and *Love* I feel you; and enjoy you, wherein my Heart is opened towards you, my dearly beloved ones, with whom I am daily refreshed and comforted in Christ Jesus the Fountain and Well-spring of Life and living Refreshment; who is our *Rock* and daily *Refuge*, unto whom we *fly* and are *safe* in the day of *storms* and *tempest*, when the *floods* arise, and the raging *Waves* of the *Sea* do swell and beat; yet in the *Light* have we a safe hiding-place, and a sure and peaceable Habitation, against which they cannot prevail: As faithful to the Lord we abide therein, whose *Love* towards us hath *abounded*, and will *abound*, as we abide in that, unto which his *Love* doth reach, which is his own *Seed*; which he hath raised in us by his own *Power* and outstretched Arm: wherein the *Issues* of *Life* and *Love* are known and received. Therefore, my dear Friends, keep to it, and feel it continually; that fresh,

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and

and lively, and open-hearted, ye may always be in the *Life*, that nothing may enter, that would vail the *Seed*, and oppress it ; for that will stop the Issue of the *Love of God*, which is *shed* abroad, and *shedding* it self abroad in the Hearts of all the Faithful, whereof we in the bountifulness of his *Love* have richly been made partakers of. Therefore as one who with you have been partaker of the rich and endless *Love of God*, I do exhort you, my dearly beloved ones, to *continue* in his *Love*, and all to abide faithful in the *Life*, that *Death* again may not pass over any one ; but that the *Life*, which *God* hath raised, may be felt, and that may rule over him, that hath the Power of *Death* in every one of us, to his own Praise and Glory, who hath redeemed us, wherein the comfort, strength and refreshment is received daily from him, who is the *Life* and *Strength* of all that wait upon him, and who is near to preserve all them that are upright in their *Love* towards him. And herein have we boldness, believing, that *neither Tribulation, nor Affliction, Persecution, nor Distress shall be able to separate us from the Love of God, which we enjoy in Christ Jesus*, although he may suffer great things to come upon us (as it is at this day) to *try* us; nor yet to *separate* us one from another, nor to *break* our Unity in the Spirit, wherein we feel and enjoy one another. In which, my dear Friends, I feel you, and have you often in my remembrance, to my great Joy and Gladness of heart : for ye in the Lord are my *Joy* and *Rejoicing* many times, when all other Comforts are taken from me ; but only that, in which I feel and enjoy you, wherein our *Unity, Life* and *Love* doth stand, wherein I remain

Your Brother in my
measure received,
J. Burnyeat.

Dear

*Postscript.**Dear Friends,*

I Wrote a Letter in the Eleventh Month, before I went out of these Parts, and sent with one, who did intend to pass through *Cumberland*; but I hear, it was left in *Tork-shire*: which did something trouble me, because that I did not obtain an Opportunity to send again so soon, as I could have desired, in regard we travelled into the *West* towards *Galloway* and *Cork*: But at *Dublin*, when I was there I wrote a Letter, which I partly believe, may be come to you. So being in haste, I cannot give you an account, as I would desire; only Times are very troublesome, in regard of the Distractions of the People in this Nation. We were taken *Prisoners*, after we came from *Dublin*, at *Ardmagh*, and kept *three days*: It is very hard to Travel in this Nation for us; but for the Seed's sake we are freely given up into the Will of God.

*Clanbrassil, in the County of Ardmagh in Ireland, the
fourth day of the fourth Month, 1660.*

Dear and well-beloved Friends in Cumberland,

Brethren and Sisters in the holy Covenant of *Life*, with you is my *life* bound up in the unspeakable Bond of perfect *Unity*, and unfeigned *Love*, wherein I feelingly reach unto you in this *day* of weighty *Trial*, wherein every ones *Faith* and *Patience* must come to be *tried*, and every ones *Foundation* made manifest whereon he stands, blessed are they, whose *Foundation* and standing is in the Power of Christ Jesus, the *Rock of Ages*, and *Foundation* of many Generations, such shall stand immoveable on the *Rock* in the day of *Tempest*, and shall be at *Peace*, and kept in *Safety* in the Power, in the hour of *Temptation*, and *time* of *trial*. Therefore, my dear Friends, as if I were present with you, my *Bowels*

are opened towards you, and my *Life* reacheth unto you, in pure *love*, even desiring that every one of you may truly feel and abide in the feeling of the pretious *Life* and pure invisible *Power* of the blessed God, which he hath made manifest in your Hearts, whereby every mind of them, that hath been faithful to the Lord, is *changed* and *renewed*, and *redeemed*, and made pure and sweet through the vertue and goodness of the same, whereby our Souls continually are refreshed, as we abide in the sensible feeling of the Lord's Presence. O! therefore, *my dear Friends*, ye who have tasted of the Lord's *goodness*, and have been nourished by his *mercies* inwardly, who have felt the weight of his *love*, and the value of his *truth* in your inward parts, Mind that as your chiefest *treasure*; *my dear Friends*, that the sweet Consolation, and the pretious Spring of the *Father's love* ye may feel opened in your Hearts from day unto day, and from time to time. For truly *Friends*, large is the Lord's *goodness*, and exceeding pretious is the Fountain of endless *mercies*, which he hath opened in this day, for the refreshing of his own dear Children, whose whole trust and confidence is in him alone: Therefore let none again incline in their minds after the things in this *Creation*, or desire further to enjoy it, or any thing in it, then you may enjoy them in the *Covenant of God*. This, *my dear Friends*, is truly in my Heart from the Lord to lay it before you, and to warn you of in his Name and Fear, I say, *Friends*, that ye, who have tasted of the Lord's *goodness* in any *measure*, and have felt the working of his heavenly Power, to the *redeeming* of your minds out of all *visible things*, and to give you an entrance into the Inheritance, that never fades away; That ye may not look back again into the *Glory* of the things of this *Creation* now in this day of *Trial* of your *Faith*. but that all may be *offered freely* into the *Will* of the Lord; that whatsoever you enjoy, it may be in his
Covenant:

Covenant: that his *blessing* may richly be felt in your inward parts, and his *peace* sweetly enjoyed in your Hearts. Or else truly, otherwise, if any seek in the *declining mind* to hold any thing out of his *Covenant* and pure *fear* , the *blessing* will not be upon that heart, but it will be unto them, as the *spoil* , which the Children of *Israel* fell upon contrary to the Word of the Lord; and like unto *Achan's* wedge of *Gold* , which became a *Curse* in the Camp of *Israel* . Therefore let *all* with their *all* be *freely offered* up unto the Lord in Righteousness, with an upright heart, which is but a Service reasonable in this day from us, who have so largely been made partakers of the richness of his *Loving-kindness* and *Mercies* , that so every heart may stand open, purely waiting for the heavenly *virtue* , and for the *renewing* of the heavenly *gift* , that every one may be strengthened by the same in the inward man; that so we may all together with one heart truly rejoyce in the Salvation, and Consolation of the Lord our God, which we feel and enjoy in Spirit. And furthermore, my *dear Friends* , that you all, who feel your hearts and *all* freely *given up* unto the Lord, both you and yours into his Will, *Mind* the Power which hath made you *willing* , and dwell and abide in the sensible feeling of that continually; that so every mind may be kept *low* and *humble* before the Lord, sensible of the *Rock* of their *Salvation* , and of the *Arm* of their *strength* and *preservation* ; that so all fleshly *boasting* and *glorying* may for ever be excluded out of the Salvation, Preservation and Keeping of all the Redeemed of the Lord; that he alone, who is the *Salvation* of his People, and the *Keeper* of *Israel* , may have the Honour and Glory, and the Praise, from the Work of his own Hands; who is God over all, blessed for ever and ever, whose Works will for ever praise him in all his Children.

From me your Brother, who is now Prisoner in the
Dungeon in Rippon Common-Goal, where I am se-
 parated from having Liberty to be amongst the
 rest of my *Fellow-Prisoners*, only because the Lord
 opened my *Mouth* among them in our *Meeting*,
 when we were together waiting upon the Lord.

*Written the fourth day of
 the sixth Month, 1662.*

John Burnyeat.

Barbadoes, the third day of the first Month, 1665.

Dearlly Beloved,

UNto whom the pure love of my heart in the *Covenant*
 of *Life* doth plentifully flow forth at this time, my
 Soul dearly Salutes you all, who are faithful unto the Lord,
 without respect of Persons, whose Minds are kept faithful
 unto the unchangeable Power of *Life* and *Virtue*, wherein
 your Souls have been refreshed, and by which you have
 been gathered into the belief of the *Truth*, and to the Ac-
 knowledgment of the same; which in a good degree hath
 been made manifest in and among you. My Exhortation
 as a Brother in the Bowels of Love unfeigned unto you,
 whom my Soul dearly loves, is, That as the Lord hath ap-
 peared, and made manifest his Power in your Hearts, even
 so wait ye, that your dwelling ye may come to witness to
 be in the same. For *Friends*, ye know, that it is not suffi-
 cient, only to know, that he hath *Appeared*; but that ye
 feel your *Dwelling* to be in the Power, and so in the daily
 sense of the *renewing* of his *appearing* in your Hearts: that
 by it your Hearts may be kept open unto him, and so you
 from day to day may know the *renewing* of his Presence,
 and the Vertue of his own Life in you. O! my dear
Friends,

Friends, this is that by which every heart may be kept sweet and living, and vertuous, and open unto the Lord so that the issues of his *Love* will become as a *Refreshing River* unto every Soul, that keeps faithful unto him.

Therefore *Friends*, all mind your *standing* and your *dwelling* in the Power, and wait for the Inward Operation of it in your Hearts, that by its *dwelling* in you, and living in you, your Hearts may be kept *tender*, and *contrite* and *broken* before the Lord. And *Friends*, beware of *hardness of heart*, I warn you in God's Fear, for therein the *deceitful Worker* gets advantage, and *Unbelief* comes to enter; and so such will come short of the *Rest*, that God hath prepared for his People, who through the *deceitfulness* of *sin* come to be *hardned*. And so *Friends*, least this should come upon any one of you, and so ye fall short of the *Rest*, *Watch* in the *Fear* of God, and keep down to the tender Principle of *Life* every one of you in your own particulars, by which your hearts may be kept out of the hardness in the *tender- and brokenness of heart*, in which state the Lord is witnessed to *dwell with man and in man*, according to his promise. And so will you know the growing of the holy *Seed* in you, into the pure Dominion, by which that which would darken or harden, will be *subjetted*, and kept in the *subjection*; and so your Souls kept in the freedom of the *Seed* in God's Covenant, where life and peace is witnessed: and so Heirs of the *Promise*, and of the Blessing, being come into the *promised Seed*, Children of the *Promise*, and so of *Abraham* through *Faith*, unto whom the *Promise* was made, and so blessed with him, who is the Father of all the Faithful, through which we come to be Heirs of the Kingdom, and so in it (according to the *promise*) come to sit down with *Abraham, Isaac* and *Jacob*, in this day of the Gathering of the *Gentiles*, and bringing home of the lost Sheep of the House of *Israel*.

Therefore *Friends*, mind your standing in the Seed Christ
the

the true Vine, that you may have *life* abundantly, and know its abounding in you. For whosoever goes from him, the *Life*, the *Seed*, the *Vine* Christ *Jesus*, the Power of God, shall wither, and decay, and die, and in the end be fit for nothing but the *fire*. And that shall such know, who in the day of the Lord's Gathering, and tender Visiting in Mercy and Loving-kindness, will not be won and gained into Faithfulness; but slight the *Day* of their *Visitation*.

Therefore, my *dear Friends*, be faithful unto the Lord every particular of you, in that which you have receiv'd from him, and wait to be guided by that in your own hearts. And keep low and down to the Principle of *Life* in your own hearts, that you may never become *stiff-necked*, nor *hardned* in your hearts again. For this was *Israel's Sin* of old, whose hearts were hardned, and whose *neck* was become like an *Iron sinew*, that it could not *bend* unto God's *Yoke*. For which he was wroth with his People, and cast off his *Inheritance* in that day; so that their *Enemies* had power over them, and laid their *Dwellings* *desolate*. Those things are left unto us for an Example, that we might not fall after the same manner of *Unbelief*, but *fear*; lest a *Promise* being left us of entering into his *Rest*, we should fall short through *Unbelief*, and so loose the *Inheritance*, and so by the *Enemy* have our *Habitations* laid *desolate*, and so be carried *Captives* out of our *Dwelling-place*. These things, my *Friends* and *Brethren*, I lay before you in the *fear* and *love* of *God*, which is weighty in my heart towards you all, and so desire; that the Lord may preserve you all faithful unto himself, in the feeling of his *life* and good presence, by which your hearts may be kept open unto him, and so open in true Love one towards another, that as a Family in the *love* of *God* you may dwell together: In which *love* my Soul dearly Salutes you all, and so in it remain

To my dear Friends in the
North of Ireland about Kil-
more, Lurgan, and that way.

Your Brother and Companion
in the Tribulation and Pati-
ence of Christ *Jesus*, J. B.

Bristol, the 25th day of the 11th Month, 1667.

Dearly Beloved,

With whom in the *Covenant of Life, Light and Peace* I am one, wherein I am with you, and in Spirit do reach unto you in that *love*, which many waters cannot quench; in which my Soul at this time doth very dearly salute you all, ye Children of the *Covenant*, which have been born again of the Word Immortal, and in the *life* of the true *Seed* remain; unto you all, without respect of Persons doth the *love* of my Soul reach, with the Salutation of my *life* in the power that is endless: In which my desire is, that the Lord may preserve you all, that as living Plants in the Vineyard of God you may flourish, and bring forth righteous Fruits, and so be a *honour* unto the Lord in your generation, and then you need not doubt, but the Lord will *honour* you in the *glory* of his *Kingdom*, that is without end. And therefore *Friends*, the *life* of *Righteousness* in the power, that is without end, do you all mind to *live* in; that *fruits* of *holiness* in a godly conversation may be brought forth by you all; by which the *Gospel* of *Peace* and *Salvation* comes to be adorned: and so the effects of *Righteousness* you will all come to know, which is *peace* and *assurance* for ever. Which is that you ought all to be mindful of, that the evidence of *peace*, by the testimony of the living *Spirit* in all your hearts, ye may feel renewed daily; which will not be without an abiding and living in the *life* of *Righteousness*, whatsoever Notion of Profession may be held in the wrong mind, and not in the power and *life* of *Righteousness*. For this Testimony is true and living, searching narrowly under all *Coverings*, and breaking through all *Vails*, entring into the *inner Court*, and breaking through into the *secret Chambers* to see, what may have a being there, or be worshipped. So that in vain it is

to cover any thing in this day, wherein the *searcher* of all *hearts* hath appeared; and he is come, whose *Fan* is in his *hand*, who sits as *Refiners fire* and as *Fullers sope*, to cleanse and to purifie his chosen *Tribe*, that they may be a peculiar *People*, a chosen *Generation*, and a *Royal Priesthood*, to shew forth the *Praises* of him, who hath called out of *darkness* into his marvellous *light*. And therefore, *My dear Friends*, with open hearts and nakedness of Spirit do you all walk before the Lord, not seeking any *Covering*, but that of the *Spirit* in the *life* of *Righteousness*, that its *Testimony* and *witness* you may all have in your hearts to bear witness with you unto *Justification*; that so ye may be clothed with the *white Robe* of *Righteousness* in the power of the *Lamb*, and so become *Kings* and *Priests* unto *God*, reigning over that in the power of the *Lamb's Spirit*, which can never offer a *Sacrifice* acceptable, before which the hearkening and obedience hath acceptance: and so will the life of the true *Priest* be known to spring in you, in which you are accepted, and so in the life of him that is a *Priest for ever* after the Order of *Melchisedeck* (according to the word of the *promise* and of the *oath*) you will be a *Royal Priest-hood*, offering up an acceptable *Sacrifice* unto the Lord. And so my dearly beloved (unto whom my heart in pure love is opened) keep your habitations in the *Life* of the *Son*, in the *Life* of the *Priest*, that lives for ever, that you may never be rejected; in him is the Father well pleased, in him are all our *Offerings* accepted, and without him ye can do nothing: All *Coverings* and *Robes* without him are but as *filthy Rags*, and all Garments without his power and life of righteousness are no better, than a *Menstruous Cloath*, and abomination in the sight of the Lord.

And therefore keep your Garments clean, your hearts pure before the Lord, that the acceptance you may never lose: and mind the living of the power in your hearts, and your living in it unto God the *Father*, that as we have been quickened

quickened together in the *Resurrection* of the *Life*, even so in the same we may worship the *Father* for evermore. And so in this, *Friends*, doth my heart's love reach unto you all, in which my Soul doth once more very dearly salute you all, ye Children of the Covenant and of the blessed day of God Almighty, who walk in the Light, my heart is ravished with pure *love* in the *Remembrance* of you: O ye dearly beloved of my Soul, I have not forgotten you, neither have I been unmindful of you, though outwardly we have been *separated*; but the ancient love hath lived in my heart, yea, and doth live towards you all, which draws forth strong desires in me unto the Lord, that in his Will I might see your faces; which I hope, will be answered in his time: and until then I am freely given up into his *Will* to stand out of *time*, being satisfied with the invisible *union* and *fellowship* in the Spirit, that I have with you, which time nor distance of places can never wear out, because that *life* and *power*, which is eternal, is known; and that *love* which changes not, is enjoyed, in which I am one with you, and remain

Your Brother in the Covenant, where *Sin* is blotted out, and *Everlasting Righteousness* is brought forth, in which we worship the Father acceptably,

J. Burnyeat.

Barbadoes, the 30th of the 11th Month, 1670.

Dear Friends,

I Have had a great *Exercise* upon my Spirit concerning this late Observation of a Day, or *Fast*, which was set forth and pretended unto; and seeing the *pride* and *vanity*, that people was in, not like true Mourners and *Fasters*, and such as would have the *Judgment* removed; and also seeing the bitter *Cruelty*, that appeared as a part of the *fruits* of it; and furthermore, seeing the *difference*, that did seem to appear in *Friends* minds, about the owning or not owning of it, by submitting unto their Requirings, or doing to the contrary, as a testimony against it; after I had passed under a

deep *Exercise* in *Spirit* for some time, at last the Lord God by his Eternal Word raised up my Spirit in the zeal thereof, and did *smite* against all such *Mockeries*: and then in a heavenly Revelation (my Understanding being opened, and closing with the Word) he shewed unto me, that it was to be *Witnessed* against by all, that stood in the *Testimony* of God, and that thole, that would weaken the Spirits of any in their *Testimony* in this or other things, wherein *Friends* have a *Testimony* for God, it was plainly shewed me from the Lord, how they would draw a *vail* over the *pure* in themselves, and in others, and in a cowardly, underly Spirit, by the corrupted, fallen wisdom, would put the *Candle*, that God hath lighted, under a *Busbel*, or under a *Bed*, and so *cover* it for a while, until at last it would be put out: so that we, like other *Professors*, at last by this *Spirit* would be led to *yield* to any thing, rather than *suffer*; and so then the *offence* of the *Cross* might cease. And then also there was another thing, which had been very long under my consideration, of which, I was not hasty to judge or meddle, wherein *Friends* have somewhat differed; but at this time was not minded by me, because of the other, that was upon me. But when the Lord had cleared the other to me, he brought up this also before my mind, which is about *Sending Men, Horse and Arms to the Training, Trooping or Playing*, which is *folly* as to us; for which many, that could not *send*, have *suffered* the *spoiling* of their *Goods*. And the Lord then plainly satisfied me, that it was his *Testimony*, wherein *Friends* were to stand, and that they that bore another *Testimony* either in words or action, it was from that *Spirit*, and in that *Wisdom*, that would put a *busbel* over the lighted *Candle*, and by degrees would put it out, and would lead us to crouch to the *Spirit* of the *World*, until its large wing of *Darkness* would over-shadow us, and become our *Covering*; and then we should be like others, that have lost their *Testimony*. And then when the Lord had thus

thus done, oh! how my Soul was filled with heavenly, divine love towards all the willing *Sufferers* for the Lord's *Testimony*! So that I can say, it was with me, as it was with *Deborah*, when she said, her heart was towards the *Governours of Israel, who offered themselves willingly among the people*; and then I could not but praise the Lord. And so this is the *Testimony*, that the Lord did put into my heart, which I am moved of him to give forth, for the comfort and satisfaction of all, that desire to serve the Lord in their Generation, and to keep their Consciences pure, and their Garments unspotted. And therefore *Friends*, keep in the *first*, for he is the *last*, and shall stand, when all others shall fail. And reason not with *flesh and blood*, but wait for the power, that it may open you; and as you are kept open thereby, the wonderful things of God in it will be made known unto you, and the *depths of Satan* will be seen also; and there will be a growing in righteousness. For in the power is the righteousness of God revealed from *faith to faith* by which the *just* lives; which cannot be witnessed, where the *Testimony* is let fall, and the *Light* covered, and the *Talent* laid in the *earth*; though it may be tied in a white *Napkin* of fair *Profession*. For the *Gift or Talent* is neither to be hid in the *Earth*, nor bound by any in any thing, but to have its *liberty*, until by its own power all be subjected unto it self, that God may be all in us all. This is the *Testimony*, that I am to leave with you in these matters; and so being eased in Spirit, in the lasting love of God I remain

Your Brother,

John Burnyeat.

Salem,

Salem in New-England, the 30th of the 4th Month, 1671.

Dear and Well-beloved,

YO U whom the Lord hath called to believe, and to be partakers of his *Divine Nature*, and of his manifold *Mercies*, that through the strength thereof you might bear witness to his Name, and testify to his *Truth* in your *Day*, for which the God of Wisdom suffers you to be *tried*, and your *faith* to be proved, as it hath been his way in all Ages for the proof of his people, that their hearts might be *tried*, and their *Love* appear, how weighty it is to him, that hath loved them: whereby the Glory of the *Truth*, and the Excellency of it might be made manifest.

And now my *Friends*, this is your *day* and hour of your *Trial*, wherein the Lord by you (I believe) shall be honour'd, and you rewarded with that good *Reward*, which shall out-balance all the present *Sufferings*, unto which the *Glory* of the present *World* is not to be compared. And though from you it is my Lot to be *separated*, and so in the like kind not to *suffer* among you; yet I cannot say but that I *suffer* with you; for my Spirit is not without a feeling of your *sufferings*.

O! you *dear Lambs* of the Shepherd's fold, is it so, that the *Wolf* seeks to *devour*? and is the *Lion* and *devouring Bear* let loose, that would snatch up the *Lambs*? Fear not, though in his Mouth? We have a *Shepherd*, that will deliver, and like *David*, will save from the power of the Destroyer, so that your Life shall not come under his power: For God is on *Israel's* side to preserve, though they would swallow up quick. And therefore let your Trust be in the *Arm* of his *strength* for ever, and you shall know, that he is able to make up all to you again.

Dearly beloved, My very Heart and Soul salutes you all in the Reach of that *Life*, which by nothing that is *visible*, can

can be stopped ; and in the sense and enjoyment of that I am spiritually with you, wherein I may say, I do partake with you both of the *Sufferings* and *Tribulations*, and also of the *Joy* and *Consolation*, that abounds in your Souls, as the *Reward* of your Obedience and Faithfulness unto the Lord, that hath called you thereunto, and raised you up for that purpose. And therefore let none look back, nor be dismayed, for the Cause is the Lord's, and he will stand by you, and will plead your Cause with all that rise up against you, and will bring your *Righteousness* to light more and more, and shew who are his, and approved in his sight. And he will also discover and lay open the *Cruelty* of such, and manifest them, who outwardly would shew themselves to be *Sheep*, but are inwardly *Ravenous*, and so *Ravening Wolves* ; and so labour to lay waste the Heritage of the Lord to spoil his *Flock* : They are such, who would not have the *Lambs* feed quietly in the green *Pasture* of the Lord's *pleasure*, nor to lie still in the *Fold* of true *Rest*.

But blessed be the Lord for ever and ever, he hath brought many to the *Mountain* of his *Holiness*, where they shall not hurt nor destroy ; even as he hath promised. And therefore let all mind their dwelling there, and be not moved, and the *Treasure* will be known, and the *Riches* received, which all the *Spoilers* from *Babylon*, and *Men of War* from *Egypt* shall not rob you of : For it is from thence they all come to spoil *Zion*, and to rob her of her *Glory*. But the Lord is her defender, and her King is in the midst of her, and *Salvation* is round about her for *Walls* and *Bulwarks* ; *Glory*, and *Honour*, and *Praises* to the Lord our God for ever and ever ! For he hath taken to himself his great power, and is going on *Conquering* and to *Conquer* : And will effect his own purposes, and bring to pass his own *Designs* in despite of all his *Adversaries* ; so that when they think to pull down, he is building up ; and in that way which they think to destroy,

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he will establish, and so repair the Streets of *Zion* in troublesome times, and build up her Desolations, and repair her Breaches, as before hath been prophesied. And seeing it is certainly thus, let us all trust in him for ever; and wait upon him, that his power by us may be felt, and his Love and vertue may be fed upon, which nourisheth up the Soul to Eternal Life.

Dear Friends; the Aboundings of the Love of God which is in my Heart towards you all, I cannot but signifie unto you, amongst whom I have been a partaker of such pretious Mercy and rich Blessings, as we have enjoyed together, and as I am satisfied, still abounds in your Hearts from the God of our Mercies. And so *Friends*, this is a Testimony of my love unto you all; do you receive it in particular, as if I had writ unto you all, one by one: For this it is the Lord hath made one in his Son, and brought us into *Unity*; as we abide in him, there is no *Separation*, therefore cannot we be forgotten one by another.

Dear Friends, by this you may understand, that I am very well every way; and going on in the Service, into which I am called. The last day but yesterday I had a Meeting in *Boston*, but very few of the People came, they are still under the fear of them, who are like them, and of that Generation, unto whom Christ said, would neither enter-in themselves, nor suffer others. However, we had a very comfortable and peaceable Meeting, and Truth is over them, and will bring them under, and confound their Inventions. From

Your Friend and Brother,

John Burnyeat.

Dearlly

To the Rulers, Ministers, and People of the Island of Barbadoes, who see and take notice in any measure of the Hand of the Lord that is upon them, and have desires in them to have his Judgments removed.

F R I E N D S ,

IT is Sin that provokes the Lord, and causeth his Judgments in his wrath, to come upon a Nation, a People, or a particular; and for that doth the Lord visit with his Rod, and many times smite with his sore Judgments. And while that is lived in, the Lord will not hear, though man may cry, and make many Prayers, as you may see in the Scriptures of Truth. Read *Isaiah* the 1st, and see what the Lord said unto *Israel*, when they were revolted, and become a *sinful Nation, a People laden with Iniquity*: Tho' they offered Sacrifices and burnt Offerings, and called Assemblies, and observed the new Moons and the appointed Feasts, the Prophet called them, the Rulers of *Sodom*; and said, *Hear the Word of the Lord ye Rulers of Sodom, give Ear unto the Law of our God, ye People of Gomorrah; to what purpose is the multitude of your Sacrifices, saith the Lord, &c.* And further told them, That though they spread forth their Hands, he would hide his Eyes from them, and when they did make many Prayers, he would not hear; their Hands were full of Blood: And therefore commanded them to wash, make clean, and put away the Evil of their doings from before his Eyes, and cease to do evil, and learn to do well; seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow, and then come and let us reason together, *saith*

the Lord. So here you may see, this is the way for Man to cease from doing Evil, and to learn to do well, whereby he may come into acquaintance with the Lord, and to have his Prayers to be heard, and his Requests to be answered, and so the Judgment to be removed. And also *Daniel's* Counsel to the King was, that he should break off his Sins by Righteousness, and his Iniquities by shewing Mercy to the poor, that it might be a lengthening to his Tranquillity, *Dan.* 4. 27. And all along in the Scriptures of truth, you may see, that *Sin* was the cause why the Lord was angry with any People, and why his Wrath came upon any Nation; and that the Lord (though he spared long many times) would not be reconciled unto them, till they obeyed his call in turning from the Evil of their ways; and if they would not be turned, at last he brought his Judgments upon them to cut them off. As you may see concerning *Israel* many times, both in the Wilderness, where the unbelieving and disobedient were cut off and perished; and also, after they were come into the Land of Promise, how often because of their Sins, he brought his Judgments over them, and Destruction upon them, after that he had warned them, and by his Prophets called unto them, to leave their Wickedness, and to learn to do righteously, and to amend their ways and their doings: And because they would not hear, but continued in their Sin, the Lord brought his sore Judgments upon them, and rejected them, and cut them off, and laid the Land desolate, notwithstanding the multitude of their Sacrifices, of their Prayers, and of their Observations. So that he that killed an Ox, was as if he slew a Man, and he that sacrificed a Lamb, as if he cut off a Dog's neck, and he that offered an Oblation, as if he offered Swines-blood, and he that burned Incense, as if he blessed an Idol; and all this was, because they chose their own ways, and their Souls did delight in their Abominations, as you
may

may read, *Isaiah* 66. 3, 4. And therefore were all their Performances rejected of the Lord, and he brought their fear upon them; because when he called, they would not answer, when he spoke, they would not hear, but did Evil before his Eyes, and chose that in which he delighted not. So that all along you may see in the Scripture, that it was not that which People did do as upon the account of the Worship of God, that did at all please him, or appease his Wrath, while they did Evil before him, and chose that in which he delighted not; as is very evident from the Scriptures of Truth, in divers Testimonies therein to this purpose. Time would fail to mention all; and what was written afore-time, was written for our Learning, and that we should take warning by their Example, who sinned and continued therein till the day of Mercy was over, *Rom.* 15. 4. *1 Cor.* 10. 11.

And therefore since the Lord hath stirred in you to take notice of his Judgments, and of his Hand upon the People of this Island, prepare your Hearts to seek the Lord in his own way; and before you do pretend to draw nigh unto him that is Holy, or to Worship him, or to offer an Offering, or to keep a Day unto him, forsake your Sins, Put away the evil of your doing from before his Eyes, and learn to do well, that your Prayers may be heard, and that you may keep the Day holy unto the Lord; and so observe the Fast which the Lord hath chosen, which is, To loose the bands of Wickedness, to undo the heavy Burthens, and to let the oppressed go free; and to break every Yoke; to deal thy Bread to the hungry, with such like Works of Righteousness: And then the Lord hath promised, that such, their Light shall break forth as the Morning, and their Health shall spring forth speedily, and their Righteousness shall go before them, and the Glory of the Lord shall be their Reward. And then may such cry, and the Lord will answer, and say, Here

am I ; when there is a taking away from the midst of you the Yoke, the putting forth of the Finger, and the speaking of Vanity, &c. *Iſa.* 58. 6, 7, 8, 9. And therefore try your ways and your doings, and let none think that the Lord is like a Man, that he will be satisfied with fair Words or Pretences ; where his Voice is not hearkned unto and obeyed, but Sin lived in, and the Fast kept which the Scripture condemns, which the Lord hath not chosen, as you may read *Iſa.* 58. 2, 3, 4, 5, verses ; for you may see there, how that that People did seek him daily, and had a delight to know his ways, as a Nation that did Righteousness, and forsook not the Ordinances of their God. They asked me the Ordinances of Justice (saith the Lord) and they take delight in approaching unto God ; and then cried, Wherefore have we fasted, and thou seest not ? Wherefore have we afflicted our Souls, and thou takest no knowledge ? The Lord gives the reason, Behold, saith he, In the Day of your Fast, ye find Pleasure, and exact all your Labours : Behold, saith he, ye fast for Strife and Debate, and to smite with the Fist of Wickedness ; ye shall not fast as ye do this day, to make your Voice to be heard on high, saith the Lord. Is it such a Fast that I have chosen, a Day for a Man to afflict his Soul, and bow down his Head as a Bulrush, and to spread Sackcloth and Ashes under him ? Wilt thou call this a Fast, and an acceptable Day to the Lord ? saith the Prophet. Nay, as I have shewed before, this is not it ; and therefore let every one consider how they are prepared, to keep the Fast that God hath chosen, that the Fruits thereof may be brought forth by every one that pretends unto it, or else their cry will not be heard on high ; for the Lord knows every ones intent, and takes notice of their doings ; so that it is not every one that saith, Lord, Lord, that shall enter and be accepted, but he that doth the Will of God. So here you may see there is two Fasts, the one chosen, and the other rejected ;

rejected, and the Fruits of both manifested, whereby they may be known, who are the true Fasters, and who are not, agreeable to what Christ hath said; every Tree shall be known by its Fruit: And so let all mind what they do, and what they bring forth; for they that fast for strife and debate, and do smite with the Fist of Wickedness, they do not fast to the Lord; their Voice he will not hear, according to the Scripture. And such who instead of setting the oppressed free, of undoing the heavy Burthens, and of breaking every Yoke, do bring under Oppression, and lay heavy Burthens, and make Yokes instead of breaking them, such are not the People the Lord will accept in their Fasts, nor whose Prayers he will hear: Because they walk not in the equal way of the Lord, but love to wander, and have not restrained their feet, therefore saith *Jeremiah*, The Lord doth not accept them, but will remember their Iniquity and visit their Sins; and therefore the Lord commanded the Prophet, that he should not pray for that People for their good; for said God, When they fast, I will not hear their cry, and when they offer Burnt-offerings and an Oblation, I will not accept them; but I will consume them by the Sword, and by the Famine, and by the Pestilence, *Jer. 14. 10, 11, 12.* So you may see all along, the Lord doth not regard all that Man can do, or may do, so long as he wandereth from God, and doth not restrain his feet from walking in the evil way. Thus hath it been in all Dispensations of the Scripture before, and therefore much more under this last and most glorious Ministration of the Gospel of Christ Jesus, which is professed by you, wherein the former comes to be fulfilled and finished, or perfected, where Christ himself is the great Law-giver, who gives out his Ordinances and Precepts unto all his People, who according to the promise of the Father, gives unto them the Spirit, and writes his Law in the Hearts of all the Children of the new Covenant,

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Jer. 31. 33. which they are to observe and to walk after ; and if any one do otherwise, he ought to be dealt withall, according to the command of this great Law-giver, *Mat.* 18. 15, 16, 17. First to be spoke to, and see if he will hear, either a Brother, two or three, or the Church : And if he will not hear, nor be gained, then saith Christ, Let him be unto thee as an *Heathen* and a *Publican*. But he gives no Commission unto Christians to persecute, to put in Prison, to take away Goods, to pull down their Houses, to put their Feet in the Stocks, to root them out of the World Root and Branch, no ; nor to wish it so to be done unto them. But if any do, he will reprove such, as he did the Disciples, when he told them, They knew not what Spirit they were of, when they desired Fire to come from Heaven ; for he came not to destroy, but to save, as you may read, *Luke* 9. 54, 55, 56. And you may see what the Apostle *Paul* saith, who was a wise Master Builder ; he saith, One Man esteemeth one day above another, another he esteemeth every day alike ; but between them, he saith, *Let every Man be fully perswaded in his own mind*. So you may see, here is no forcing upon any Man, in those things that appertain to the Worship of God ; but as Christ over-rules the Conscience, and perswades the Heart, and brings Man into a belief that it is according to the will of God, so that it may be done in the Faith, without which none can please God ; for saith the Apostle, *Whatsoever is not of Faith, is Sin*, *Rom.* 14. 5, and 23. Verses. And therefore as the Gospel is professed, let Christ's commands be observed, and the Example of the Primitive Christians followed, who were blessed in their Day, and had the witness of acceptance with God ; who were persecuted, but never persecuted any, nor sought to trouble any, as upon a bodily or outward account, for their Conscience ; though they did
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reprove them sharply, that turned away from the power of Truth, and became Enemies to the Cross of Christ, whose Belly was their God, who gloried in their shame, and minded earthly things, and so served not the Lord Jesus Christ, but their own Bellies, *Phil.* 3. 18, 19. Now such the Apostle did bear Testimony against, or any others that did unrighteously ; but we do not read, that he either did, or desired to have it so, that they that did not serve the Lord Jesus Christ, should be put in Prison, or in the Stocks, or any such like bodily Punishment, but left them to the righteous Judgments of the Lord at his coming, (having warned them) and so not to have fellowship with them as Brethren ; but according to Christ's command , let them be as *Heathens* or *Publicans*. And so all may see very clearly, that will read the Scripture with a single Eye, that it is not of Christ, nor according to the Primitive Example of the Church in her best State, to enforce the Conscience of any, to do any thing as a Duty to God , which they themselves had not a perswasion unto, though they did very sharply reprove, and very zealously bear Testimony against all such, who made Shipwrack of Faith and a good Conscience, and turned from the guidance and leading of the Grace of God, into Lasciviousness, Wantonness, and fleshly Liberty. And therefore I cannot but desire, that all that profess Christianity, may follow the Example of them that were the first and wisest Builders of Christianity, who laid the Foundation so, that another cannot be laid. And he that would build upon this that is already laid, otherwise than they builded, must suffer loss in the Day when his Works come to be tryed.

And therefore if any see the Lord's Rod, and his Judgments in these things that is upon the People of this Island,
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let all such humble themselves under the mighty Hand of God, and wait to feel his mighty Power, to subdue the Man of Sin, and to bring under that which hath oppressed the Soul, that through the power of the Lord Jesus Christ, the Son of God, the oppressed may be set free, and every Yoke may be broken, that it may be witnessed which was spoken by him, *Joh. 8. 36.* If the Son make you free, ye shall be free indeed; and so then People do come to the Fast that the Lord hath chosen, and that Fast cannot be accompanied with Cruelty; nor there is no smiting with the Fist of Wickedness, nor bringing Oppression over the Just, where Christ is owned and followed (as the Lord hath appointed) as a Witness, a Leader and a Commander, for which he is given to the People, as you may read in *Isaiah 55. 4.* But where these Evils are brought forth, as the fruits of any Fast, by those that appoint a Fast, or pretend to keep a Fast, is it not like unto *Jezabel's* Fast, that she caused the Elders and Nobles of the City to proclaim, where the just Man was witnessed against, condemned, and stoned to Death for nothing, but because he could not give nor sell his Inheritance away, which the Lord had given him? And so we desire the good of all Men, and that every one may take notice of his own ways, how he walks before the Lord, and do unto others as he would be done unto; and that all may be free upon the account of things that appertain to God, and so left to the Judgment of him that knows all Hearts, that from him they may receive Reward.

And as for those things wherein Man is concerned, if any Man do wrong or injury to another in Person or Estate, we say, let such be punished according to the Law, which was made for the Transgressor, and let Judgment run down as Waters, and Righteousness as a mighty

mighty Stream, *Amos* 5. 24. This is the way the Scripture largely testifies, wherein Man may come to be accepted, and the Wrath of God appeased, and his Judgments removed, and so the right Desire answered.

*From a Lover of Peace and
Rigteousness, who truly
seeks the good of all Men,*

John Burnyeat.

*Written in Barbadoes, about the 29th of the 11th Month,
1670. upon the Occasion of a Fast, that was pretended to
by the People of the Island, because of a great Sicknes
that was upon them, whereof many died, of which my
Companion William Simson then died.*

Dearly Beloved,

WHom the Lord hath called and Sanctified, and chosen in the Son of his Love, through whom he hath visited you in this Generation, as he did the People and the *Gentiles* in ancient Days; that you might partake of his Salvation, and of the Power of his Life, and of the Glory of his Kingdom, with those that are gone before you. I say, for this end hath the God of Wisdom in his Love reached unto you in that Country, with the rest in this Age, that have waited for his Salvation, and have sought

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the rich things of his Kingdom in his own way. And now I am satisfied, that many of you in your measures, can seal to the Truth of Christ's Words, who said, *Seek and you shall find* ; for as he is faithful that hath promised, even so we have found his Words sure and true. And now my Friends, being its certainly so, as many can witness, that they have found that which is Eternal, which belongs to Eternal Life, having been guided by that, which the *Cloud* and *Pillar of Fire* in the Wilderness was a figure of ; every one with all diligence hold that fast, which you have received, that you may grow in, and be guided by it in your further Travels in the Heavenly Journey, towards the blessed Heavenly *Canaan*, which is still before you, as the Price of the high Calling of God in Christ Jesus. And therefore observe the true Mark, and still press forward towards the same, as the Apostles and ancient Saints did. And take heed I intreat you, unto your selves, and the exercise of your Minds, lest your Eye inwardly be drawn forth to look at another Mark ; for if you do, then will not the Price be the same that was theirs, who was *faithful unto Death*, and so continued unto the end, and obtained the *Crown*. Therefore be you all watchful, to keep the Enemy of your Souls out of your Hearts, that he may reign who is your Friend, for ever, who seeks your good, and brings Life and Peace unto your Souls, under whose Government and peaceable Dominion you will find Rest and Pleasure for your inward Man. And now my dear Friends, since it is the Lord's Truth you have received, and his Holy Power that you have felt, (in these Countries, even as his People in other parts) dwell you with it, and in it with careful Minds, that you may therein live unto God, as such that have a part in the first Resurrection, that you may reign for ever and ever over the Power of the *Second Death*. And all take heed of the mysterious Workings of the

the wicked one, who works in Deceit by Guile, in every transformed Appearance, to draw the Mind out of the pure Center in the true Power, to the Likeness and Image which hath no Life in it, where there can be no steadfastness, nor true reigning over the Will that is unruly and foolish. Therefore my dear Friends, keep your Watch every one in your own Hearts continually, that you may not be betrayed from that pure Life, that yields virtue unto your Souls, and nourisheth up to Eternal Life. For I know; that the wicked one, in his deceitful Workings you have been acquainted with, and his evil Design the Lord by his Power, in his Light, hath discovered unto many of you; so that you, by the same, have escaped his hurtful Snares, and yet lives in that which must reign at last over all. And therefore keep your Habitation in the Power that is unchangeable, wherein you may live for ever without fading; for the Power fades not, but abides in its Glory for ever; so that the *first* is the *last*, the Root and Off-spring. Blessed are they that have kept their first Love, and have stayed in their Righteous Habitation, into which the Power did redeem them; they do still witness a growing from Grace to Grace, from Strength to Strength, and from one degree of Holiness unto another, until they come to be purely like him, who is their Redeemer, who shall change them, and bring them from Glory to Glory, till they bear the Image of the Heavenly Man, and be like him, that is altogether glorious, who is putting of his Glory richly upon his Church, which is his People in this Day. And therefore you that have received the Spirit of the Lord, and are acquainted with it, do you follow it in all its pure leadings with faithful Hearts; for it will certainly lead all the Faithful to know an increase of Glory. And take heed of the Spirit of the World, which is not of God, but leads from him; that

Spirit where it prevails, causeth to wither and fade, and brings Barrenness upon the Soul, and Darknes and Death, and then the Glory is lost, and the Image of the Heavenly then is not born, nor no Man in that is Heir of the Heavenly Inheritance. Therefore it doth behove all to look to their standing, in that wherein the Heirship is, that none may come short of that Crown, which *Paul* said, was laid for him, and all them that loved the appearance of the Lord Jesus Christ. And so the God of Love and Peace keep you all, in his Love, Fear and Wisdom, that your Dwellings for ever may be in his Peace, which the World cannot take away, nor rob you of; that so with the rest of his Heritage, you may shine in the Light of his Glory, and dwell in the Richness of his Kingdom for ever and ever.
Amen.

Bristol, the 9th of
the 10th Month,
1675.

*This is the Desire of my
Soul for you all, whom
I truly love, and in
the Life Salute, where-
in I am your Friend
and Brother,*

J. B.

Taunton,

Taunton, the 7th of the 2d. Month, 1677.

My dear Friends in Cumberland,

UNTO you my Love and Life reaches, and purely flows forth in that which Lives for ever ; wherein I do in the Innocency and Life of Righteousness truly Salute you all, whom the Lord hath raised and called to be a part of the first Fruits unto himself in this day of ours, wherein the Glory of his hidden Life he hath Revealed unto a Remnant, even that which from the Wise and Prudent of this World is still hid ; and from such, as turn back into that Wisdom, it comes again to be Vailed, so that the Light of the Glory of it they lose again, though they had a view thereof. And therefore blessed are all, who keep their Habitation in that Power which never Changeth nor Decays, the Glory of the Heavenly things will be still in their view, by which their Hearts will be enlarged towards the Lord, both in Love unto him, and a Living People to his Honour in all things, that his Name may be Exalted, and the Testimony of his Truth in its own pure Nature in every thing kept up, according to its Brightness and Glory, as by the power thereof we were raised up in the beginning, as the life of Holiness grew in us, dear Friends, that which quickned and raised us from the Dead in years past, through which we Live unto God ; and as we keep in the same, we shall for ever be accepted by him, and be well pleasing in his sight: but out of that you know none shall be regarded by him, though ye might do much, for he did not regard them in the days of old for all they could do, that did not keep in the Life of Righteousness, though they might go far, even to the covering of the Altar with Tears. And therefore, as I said, that by which you were first quickned and raised,

is that in which for ever we must be accepted, so that every one is to mind and wait for an increase, and by experience of the growth of that wherein there is a coming upwards, from a Child's State, to a farther growth, and still it is in the same Nature, without degeneration from that which was first, and so the first is witnessed to be last, and ye grow more and more into the fulness of Christ, in whom all fulness dwells. And therefore my dearly Beloved, in all your Meetings upon the Truth's account have an eye unto, and wait for an Injoyment of his Blessed and Heavenly and Heart-breaking Power of the Lord God among you, that your Hearts may be broken thereby, and your Spirits melted into true Love and Contriteness, and you preserved in that state, and then will your Hearts be enlarged in the Heavenly Wisdom that is Pure, Peaceable, Gentle and Easy to be Intreated, and in that Wisdom and Power in you all, in the same will all your works stand to the Honour of God, and Comfort one of another, and your Eys will be always to the Promotion of Truth in Righteousness, keeping up your ancient Testimony, into which God raised you by his Power in years past, and in the Life and Power of God you will keep under, and weaken that which would arise to trample his Holy Testimony under Foot, and so keep the House and Family of God in Order, and keep to the Cross to that, which would be out in a Fleshly Liberty, to make void the Cross of Christ, by which we were Crucified to the World, and the World to us; for that which would be from under the Cross, is the same that would lead into the World again, and so would make shipwreck of Faith and a tender Conscience, and lead into headiness, hardness, stubbornness, and looseness again, and then do they Apostatise from the Life of God that is in them, and become Reprobates concerning the Faith, and so through forsaking their first Love, lose their

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Reward at last. And therefore the true Elders, Elder Men and Elder Women ought to have this Care upon them over the younger, that all may be preserved in the first Love, and first Zeal, that none may lose that, nor draw back into a fleshly Liberty, down into the Wisdom that is from below, which hath not its Spring in, nor from that Heavenly Gift, which cannot keep the Hearts pure, as the Heavenly doth; and you know, it was the Gift of the Heavenly Power, that first Quickned us, and made us to Live to God; and you know, it is the same that keeps our Hearts Tender and Lively, by which we Live for ever. For our Life that we now Live, is by Faith in him who is the Power of God, and we Feed upon him, and his Flesh is Bread, according to his own Words; for he is the Living Bread that came down from God, and still comes down, therefore mind it, wait for it, and stand up for it, and be not starved again upon the barren Mountains of your own Imaginations, where this Bread of Life is not to be found. And dear Friends, keep your Men and Womens Meetings in the Lord's Fear and Power, and keep in the Holy Care, where you may have a sense of your concern in the Body, and feel your Place and Charge every one of you, and be Zealous for Righteousness in the particular and in the general, and the Lord will be with you, as he hath been, I am witness: For none no longer dwells in the Truth and Love, than they dwell in Righteousness, though they may make a profession. And be not at all discouraged in your works for the Lord and his Truth, by that Spirit that would bring a light esteem upon your Holy Care and Godly Order in the Truth, for it is the same in Nature, that in all ages endeavoured to lay waste God's Heritage, and obstruct his Work, and layed stumbling blocks in the way of God's Traveling People, to cause them to fall, and to turn back again; the Lord will blast every desire, that those go about in this matter who let in this Spirit, and bring his Life over it,

it, and preserve his People therein ; that in this Life and Heavenly Liberty, they may Serve him, and Praise him, who Lives for Ever, who is Everlastingly Worthy, to whom be glory and Dominion, World without End.

Dear Hearts, you being Living in my Remembrance, as also the Heavenly Seasons we had together, when I was last with you, my Heart is filled with Love towards you; and in that I send these few Lines, as a Salutation and tender Greeting unto you, that you may know you rest in my Remembrance, as I believe I do in yours. So the God of Love and Peace keep you all in his Love and Fear unto the End, that your Portion may be with him in his Eternal Kingdom, where there shall be no Sorrow, but you may dwell in Pleasure for ever, and for evermore.

*From your Friend and
Brother in the Fel-
lowship of the Gospel.*

J. B.

Dear

Dear and Well-beloved,

U Nto you, who are the called of God in those parts, unto whom the visitation of his Day hath reached, and upon whose Hearts the Heaven'y Light thereof hath shined, in its pure spiritual breakings forth, so that you are become the Children thereof, and do walk therein; unto you all doth the tender Salutation of my Soul reach in the love of God, and in the Fellowship, which is a Mystery, which is held in a pure Conscience, and continued, as we walk and abide in the Light, in which we have fellowship with the *Father*, and with the *Son*, and also one with another, and so are of one Family and Household, partakers of that one Bread, which all the sanctified in all Ages did feed upon; which is that which we are to wait for in this Day, that we may live thereby unto God, and grow through the Divine Nourishment thereof up into his Nature, and into his Strength, wherein we may triumph over the Adversary, as the Antients did of old, and rejoyce in the God of our Salvation, who is our Strength and Tower of Safety for ever.

Dear Friends, Great and large hath the Love and Kindness of our God been unto us (who were Strangers, Aliens and Enemies in our minds unto him) in this, that he hath called and chosen us to be his People, and to bear witness unto his appearance, and the shinings forth of his Light, and of the Glory of his Presence, whereby he hath richly comforted our Souls, and lifted up our Heads above all sorrow, even when the Enemy hath thought to sink us down into the Pit. Thus hath the Lord dealt bountifully with our Souls, and been a ready help in the needful time; to him be the Honour and Glory for ever and ever! So that now it be-

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hooves all, after so many Deliverances, Favours and Mercies, to stick close unto the Lord, and seek his Glory above all, and that with all their strength, that so he who is the good Husband-man, may be glorified through every ones bringing forth of Fruit, according to Christ's command.

Now my Friends, this all observe, that none can bring forth *Fruit* unto God's Glory, but as they abide in *Christ* the living *Vine*; from him is the *Life* received, by which, every one lives unto God; and it is by the vertue of that *Life*, that every one must act to his Praise. And therefore see, that you all retain it in its own Purity, and live in subjection thereunto through your whole Day; that you may be as fruitful Branches, abiding in the right Nature, and bearing holy *Fruit*: And then will you feel the holy *Dew* abide upon your Spirits, throughout your Age, that will preserve you from withering, your Leaf from fading; and so your *Fruit* shall be ripe in due season, and not be untimely brought forth in that which will not endure: For that in which we have believed, will endure for ever. The Heavenly Power which God hath revealed in our Hearts, and made manifest for a standing Foundation, that's sure for ever; upon which, as you all abide stedfast, the *Gates of Hell*, with all the power of Darkness, shall not prevail against you, but you shall be able to withstand him, and keep your Habitations in the Dominion thereof, and dwell in Peace upon the Rock of safety, in the midst of all Storms; and sing for joy of Heart, when those that forsake this Rock, shall howl and lament for vexation of Spirit. For the Lord God will bring his Day and his Power over all, and upon all, that fly to any shelter, or seek any other defence, that have once known his Truth; and he will be unto such as a Moth, and as Rottenness, and their Strength he will waste, and their Garment and Clothing he will destroy, and their Beauty and Glory he will
cause

cause to fade; though they have been as a beautiful Flower in the head of the fat Valley, yet will fading come upon them, even dryness at the Root, and withering and decaying upon the beauty of their Blossoms. And therefore let all keep unto that, and in that, which will not decay, come to nothing, nor never be turned into Darkness, but abide in its vertue and glory, in and by which the Lord hath visited you, and through which his *Day* hath *dawned* upon your Souls, the *Morning* whereof you have known *bright* and *clear*, as *without Clouds*, in which you have seen the Son in his Glory to appear unto your Souls, with his Heavenly healing, warmth and vertue. Now Friends, this is that which for ever is to be kept too, that the Day may be known to increase in the light and glory of it, in its own clearness, without mixture, not mixing with it your own Wisdom, Thoughts, or carnal Imaginations, which do prove such *Clouds*, where they are suffered to arise, that they bring *Darkness* over the understanding, and make the Day cloudy and dark, and so occasion wandering, and to some turn the very *Eye-lids* of the *Morning* into the *Shadow* of *Death*. And through such things hath the Enemy so prevailed over some, that he hath brought them again into the Night of Everlasting Darkness and Confusion, ere they have been aware, whither he would lead; and thus as a Man void of Understanding, over whom the *Whorish Woman* hath prevailed, and so led down to the Chambers of Death, have many followed those Steps, that have taken hold on Hell, where Misery is sure to be met with all.

Dear Friends, that which preserves from these Dangers, is that Arm and Power which God revealed in the beginning; by which (as we are Witnesses) he redeemed our Souls out of many afflictions. And therefore, let it be every ones care, to wait for a clear and sensible feeling of that

same Power in its own pure Nature, to spring in all your Hearts every Day, and then will your delight be so in it, and your acquaintance (in a clear Understanding) will be so with it, that you will never be deceived, so as to take any other for it. Then to your comfort, will your Heavenly Peace spring under the Power and Government of him that is the *Prince* of true *Peace*, and so will your Hearts be made truly glad, and weighty, and ponderous, and not to be carried about with every Wind: For in this is the true and sure Establishment of the Soul, with Grace in the Covenant of Life for ever; and these are they whose Peace is of a standing nature, who are not given to change. But this I have always observed, that where there is an uncertain Spirit or Mind, though in some states into which, at times they may come, they may have Peace, and feel some Refreshment, yet for want of constancy and steadfastness (which is preserved through a true, watchful and diligent attendance upon that which doth not change, which is sure for ever) they lose their Habitation, and their state of Peace, and come to be tossed in their Minds, and afflicted in their Spirits; and also are the occasion of tossing, affliction and distress unto others, who not being aware, may sometimes be in danger to suffer with them, when they fly from the *Word*, that should uphold, as it was with *Jonah* in the days of old. And therefore it is good for every one, to have their Hearts established with Grace, and in the Grace wait for a settlement, that under the pure teachings thereof, they may be preserved from going into those things that will procure *Woe*; and so shall every ones State in that which is good, be more and more constant, and then will there be a growing, and going forward and not backward. For that which doth occasion any to linger, or draw back, is *Carelessness*, *Unbelief* and *Disobedience*; and in such the Lord's Soul doth take no pleasure. And therefore in that which doth

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not change, all live, by which all changeable and mutable Thoughts, and Imaginations, and Desires will be judged down, and the spring of Life over all will flow; and the *First* will be the last; for in that the Beauty and Glory doth stand for ever. And all that abide not in it, to grow in the vertue thereof, (whatever they have been) at the best will be but as a *fading Flower* in the head of the *fat Valley*, as it was with *Ephraim*; the Lord will take no delight in them, but reject them, and cast them out, as such whose *Beauty* is gone, whose *Gold* is become *dim*, and whose *Wine* is mixt with *Water*: And so as *reprobate Silver* shall they be esteemed even of Men, because the Lord hath rejected them.

So the Lord God keep and preserve you all in that which was from the beginning, and will endure unto the end, that in that ye may flourish and grow, as the *Lilly* of the *Valley*, and the Tree by the Rivers of Water. This is the desire of my Soul for you all, who truly love you in the love of God, wherein I remain one with you, and am

London, the 10th of
the 3d Month,
1677.

Your Brother in the Truth,

J. B.

Let Copies of this be sent to New-England,
Virginia, Maryland and Barbados.

Upon

Upon the 2d of the 10th Month, 1677.

ONE *Oliver Morrofs*, an Informer, came into a Meeting in *Mahuntleth* in *Monntgomery* in *Wales*, where *John Burnyeat*, in the fear of God was speaking unto the People, and Preaching the Gospel of Peace and Salvation unto them (for their good) as he had received from the Lord ; the said *Oliver Morrofs*, Informer, with several Constables, and many other Rude People came twice into the Meeting, to break up the Meeting, and made a great disturbance : But Friends in quietness sitting still (only one who reasoned the matter with him) he at last went out, and all his Company to the Stable, and there took all the Horses, and Friends Horses, all they could find in the Town : But after Meeting we got them again, they being then taken without any colour of Law. But the next day, being the 3d day of the 10th Month, the said Informer went to one *William Pugh* of *Mathauern*, a Justice of Peace (so called) who came along with him, and met *John Burnyeat* and *Thomas Ellis* upon the Road, and stopt them both, and caused them to turn back to an Ale-house, where this Informer, and another Man (which was *William Pugh's* Bayliff) Swore against them for Preaching at the aforelaid Meeting, for which the Justice Fined them, and wrote a Warrant, and sent for a Constable, who by that Warrant seised upon *John Burnyeat's* Mare, and *Thomas Ellis's* Horse, with Saddles and Bridles ; and so they were constrained to Travel on their Way on Foot, till they could get to an Ale-house to get Lodging. This Reward the Lord's Servants Received at their Hands, for their *Love* and *Good will* to the Souls of People.

John

John Burnyeat's Mare was worth about 8 l.

Thomas Ellis's Horse, about 3 l. 10 s.

John Burnyeat's Mare Dyed within an hour and an half after Seizure ; and the other Friends took the Mange and Dyed in the Informer's Hands within six Months time.

J. B.

Dear and Well-beloved in the Lord,

WITH you my Soul hath Precious Unity in the Spiritual Fellowship, and Nearness, and Heavenly Oneness, which stands in that Life, by which we were first Quickened ; in which we Live, and in the Increase of which we grow into a Heavenly Understanding and true Soundness, in Discerning and Judgment, whereby the Faithful come to be more and more accomplished for their Places, and fitted for every good Work, that so they may answer their Office and Membership in the true Body, whereof Christ Jesus is the Head ; of which Body we are made living Members through his Love, who hath called us, and in his Son chosen us to be *Heirs of Life*.

Dear Friends, your selves know, that he who through his Bounty hath blessed us with Spiritual blessings, in Christ Jesus, so that we are made Stewards of his Manifold Graces,
who

who now doth require answerable Service from us all, according to our gifts received from him; and whosoever is found Faithful to their Gifts and Places, shall certainly witness an Increase, and so grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ, and so come more and more into true soundness, and to the Spirit of a sound Mind: For you know, how richly the Power of Christ was Manifested in us and among us in the beginning, and how wonderful it did work for the Redeeming of our Hearts out of the World, the Vanity and Pleasures of it, that we might Love and Affect Heavenly things, and delight in the glory of that which comes from Heaven. And in that day you may remember the glorious and Heavenly Raptures we many times were raised up into, and with admiration were ready to turn about and say, *We will Behold this Wonder, the Bush which Burns, and is not Consumed.* But since that time many have been the Exercises, and weighty have been the Tryals that have been met with in our Spiritual Progress, through which the Lord hath led us; and many *Temptations* hath the Lord delivered us from, and led us out of; and many *Weaknesses* hath he passed by, and *Trespases* hath he in his great Mercy forgiven; so that to this day we remain, and that in covenant with him: Therefore have we cause to Praise him, and to Sing unto him. Now our present state and capacity, to which he hath brought us, is to be minded, and our duty therein; for now many are come to be *Free* from being Servants or *Slaves* unto the old Task-masters; and though but in our Journey, yet there is something to be done, which was truly Figured out in *Israel's* Travel; they were to fit the *Tabernacle* with all the *Services* and *Ornaments* belonging thereunto, though in the Wilderness in their Travel; and the *Men* and *Women* were both concerned (as you may read) in the work to prepare for the Fitting of the *Tabernacle*, according to the Command of the Lord. And this was after the

Lord

Lord had appeared unto *Moses*, shewed his *Wonders in Egypt*, wrought that great Salvation at the *Red Sea*, and manifested his dreadful Presence upon *Mount Sinai*; and given forth his Holy Law, and his Manifestations, by which he Taught *Israel* to do his Will; so that in the observation of which they were blessed; a lively Figure, of what our Souls are Witnesses of, in the Heavenly Substance. So that now we are not to be negligent, for it would not have been well in *Israel* to have answered *Moses* (when according to the Command of God he put the People upon it, both Men and Women, to Work for the Fitting of the Tabernacle) *We had no such thing, when we came out of Egypt, we had no such thing put upon us, when we began our Journey; we will do as we did in the beginning*: This would have been *Rebellion* against him, that by the Hand of *Moses* brought them out of *Egypt*, and freed them out of Bondage: And you know, what Judgments and Destruction he brought upon them, that did rebel and gainsay, as *Corah* and his Company, who withstood the Ordinance of God.

Oh! my dear Friends, methinks, I am as if I were talking with you of the Lord's Mercies and former Loving Kindnesses and Dealings with us; and being also under a present sense of our present state and capacities, to which he hath brought us, my Bowels within me are even Melted with a Holy Love and Tenderneſs towards you; and in that Love I send these Lines, as the Salutation of my Soul in that which Lives for ever, and as a signification of that entire love, which in my Heart lives towards you; Wherein I desire, that both you and I forever may ſomind our present state, and our growth and the increase of the Mercies of our God unto us, as to answer them by a Faithful Serving of him, and one another in that love which thinks no Evil, and is never weary of doing good, and yet will not vaunt it ſelf. Now this is that which lives in my view, the *Power of Christ*, which was ſo Richly Ma-

nifested in the beginning, did then Work to the preparing of us to be a People fit to do his Will ; and so it wrought unto a Cleansing, Washing, and Sanctifying of us, that we might be Holy Vessels fit for his use. Now being Prepared, the same power in the Faithful works mightily, to the Fitting and Furnishing of us unto every *Good Work*, that we might be to the praise of his grace, who hath called us ; and if we so be to his praise, we must grow in *Grace*, and in the knowledg of our Lord and Saviour Jesus Christ : And if we grow in the *Knowledge* of him, as we have known him to save us from Sin, and to destroy the evil one, and so to be our Sanctification and Redemption ; even so we must Wait to know him to be made of God unto us *Wisdom*, that he may be our *Wisdom*, and the Fountain of it unto us may be the gift of his Holy Power in our Hearts. And so then, as it did mightily work in our Hearts to Prepare us, even so will the same Gift be felt to work mightily to furnish us with *Wisdom*, and to enable for every *Good Work* ; and so you will know him to be made of God *Wisdom* unto you. For the Holy dread of the Power upon the Heart in Righteousness being felt, guides him or her in *Wisdom* that *Speaks* ; the same Holy Fear and Dread upon the Heart guides him in *Silence*, that in *Silence* sitteth, whose mouth is not opened, and so he is made *Hill*, and Christ your Head, who is one in the Man, and in the Woman, *Wisdom* unto you ; and so here all will be kept in your places, as you keep in Subjection unto him, who is the *Head*, the *Husband* of the true *Wife*.

And dear Friends, mind his Heavenly Power, and keep under a Holy Reverence unto it, and that will keep you Savoury and Reverent in your Meetings, and clear and in a good understanding, and Subject one unto another ; and so you will be Co workers together, and helpers one of another, and so you will come to have the benefit one of anothers gifts : And thus as Members, will you supply in a Blessed

Unity

Unity every one your Office in the Body. And therefore my Counsel, as a Brother in Love, unto you is, *Let all be Subject*: None, in whom the tender Life in a Heavenly Reverence doth move for Counsel, Advice or otherwise, to quench it, or to stop the Service; for in so doing others may be wronged, as well as the particular, unto whom the Lord intends benefit by thy gift: For it is not good to *Stop*; only let all take heed, that their own Spirits may be Subject, that Christ may be head in all, and he may be your Wisdom. And be open and ready in your Hearts to Receive *Counsel, Help and Instruction* one from another, and keep down the forward, heady and rash Spirit, that would run without Reverence, and speak without the true Fear, from that none will rightly understand, nor have a true sense of the Weight of the Service of this Day.

O! it is fresh in my Heart, the Dread, the Reverence, the Fear, that our Hearts were filled with in the beginning, in which we went about Truth's Concern; this same is still to be Felt and Minded, and then all will be kept Savoury; and in this will all your Meetings, your Care and Labour of Love be a sweet Smelling Sacrifice unto the Lord.

And Friends, let your *Monthly and Quarterly Meetings* be kept orderly for the Service determined and aimed at, that you may be retired from the World, and such not concerned in the Service Proposed for such Meetings; that so all that come, may be either Capable of doing Service in a Reverent Mind, or to Learn that which may be for Truths Honour, their own Good, and your Comfort; and then will all you, who are concerned, get into your Service without Straitness, and so will be a help one unto another in your particular gifts, and the Spring of Life will be open-

ed among you, and your Meetings will be Delightful unto you; and you in that will be a Delight one to another; and then with one Consent, in the Pleasant Unity you will do the Lord's Work together, as his Servants and Hand-maids, and a part of his pleasant Heritage, which he hath Chosen, and upon whom he rains down his Blessings daily.

And so the God of Peace and Love fill your Assemblies with his Presence, Life and Love, that you may Flourish, as the Plants of his Right-hand-planting, and be faithful through your whole Day, is the desire of my Heart and Soul, who Remain,

Your Brother in the Lord Jesus Christ,

J. B.

To the Women's Meetings in Cumberland.
From London, 20th of the 4th Month, 1678.

Dear

Dear Friends,

YOU whom the Lord hath visited and reached unto by his own holy Arm of Heavenly Power, for that blessed end, for which he hath visited many Nations, and appeared unto many People, that he might shew Glory again unto Mankind, which through Sin, they were fallen short of, that so in his Visitation he might renew that Heavenly Image, whereby he might be glorified again among the Sons of Men; and now in this great Day of Visitation, which hath dawned upon the Nations, you in these Countries have been visited and reached unto, and graciously saved and delivered from the Snares of Death, and opened unto the way of Life; so that you have both seen into that hidden Glory, and tasted of, and been enjoyers of the power of that Life, which hath no end. And now that care which always ought to dwell upon your Hearts, is this, that you may *keep in possession that which you have received*: That as was said of old, *None may take your Crown from you*, nor none may fall short of that Rest, which is prepared for the visited and redeemed of the Lord. The way you have known, God hath shewed it unto you, and called you to walk therein; and the *mark* you have seen, the Lord hath set that before you, that you might press towards it, as the ancient Christians did, for the *Price* of the *high Calling* of God in Christ Jesus. And now dear Friends, that which I desire all may be concerned in, is, how there is a pressing forward towards the Mark, and a going on in this way which the Lord hath cast up or revealed, and called you to walk in; for it is *he that travels on; that shall come to the blessed End, and obtain the Crown of Glory*; and not such as lingers or sits down by the way, either to take up a Rest, or look
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for another Inheritance, besides what God hath promised, shall be the possession after the War is over, and the Conquest obtained. For *Jordan* must be gone through, and the *Canaanites* utterly subdued, before any *Man of War* sit down in his Inheritance: Therefore those Tribes, that had their Lots on the other side of *Jordan*, were to go through *Jordan*, and continue in the War, till all was subdued: And thus is the saying true, *He that continues unto the end, shall be saved; and he that's faithful unto Death, shall have the Crown of Life.* And therefore let a concern be always upon your Minds in this weighty matter, that you may see how it is with you, and whether you are still in your Journey upon your Travel towards the *Mark* for the *Price*: And as you must mind, whether you are in your Travel, pressing forwards or no; even so you must mind also, that you press forwards toward the *Mark*, or else you may come short of the *Price*, the blessed Inheritance, and so be such as *James* speaks of, that *ask and receive not, because they ask amiss.* For the Heavenly *Wisdom* is to be sought after, and waited for, that comes down from above, which teacheth and guideth in the Heavenly Way, the Heavenly Path of Life and Salvation, where every ones steps will be sure, and their goings will be established, and their understandings will grow. For the *Just Man's Path, will be as the shining Light, that shines more and more, unto the perfect Day*: Here none will be like those that beat the Air, or run at an uncertainty; the Apostle said, they were not such, yet there may be such, whose Pains and Travels may be great. Therefore still I say, let your pressing be towards the *Mark*, in the sense of the Lord's power, which is the true Guide, and the true Cross, that mortifies and crucifies the Flesh with its Affections and Lusts, and keeps *Self* down in the Death, out of the Reputation, for there is none due unto it. For whosoever gives and seeks *Reputation* to it, which ought to be
made

made of *no Reputation*, such can never rightly seek God's Honour, nor work his Work, nor obtain the right Price, nor attain the Crown, but must fall short at last : For it is in him that crucifies *Self*, and makes it of *no Reputation*, that the Election stands, and in whom the Heirship is for ever. And therefore, dear Friends, wait all to feel his power in your Hearts, and diligently mind the blessed working thereof, that you may feel, how it purgeth your Consciences from dead Works, and cleanseth your Hearts from Sin; for Sin defileth the Heart, that it is not prepared for the Lord, he will not dwell therein. Therefore it must be washed, and dead Works must be purged away; for no Man can serve the living God therein; it must be the living Works in the living Power, wherein we must be accepted. And so let all mind the living Power, which is the living Guide, which doth guide in the living Way, and keeps alive unto God; and so you will all be kept a living People, and grow up in the living Wisdom that is from above, which is inwardly taught by the living Gift, that is received from the *Father of Lights*, with whom there is no variable-ness, nor shadow of turning. And as you grow up in this *Wisdom*, you will be constant, there will be an establishing, and such will shew out of a good Conversation their *Works*, with *Meekness* and *Wisdom*. But saith the Apostle, if there be bitter *Envy*, and *Strife* in your Hearts, glory not, and lie not against the Truth; this *Wisdom* descendeth not from above, but is *Earthly, Sensual* and *Devilish*: For where *Envy* and *Strife* is, there is *Confusion* and every evil Work. But the *Wisdom* that is from above, is first pure, and then peaceable, gentle, and easie to be entreated; full of *Mercy* and good *Fruits*, &c. And the Fruit of Righteousness is sown in Peace of them that make Peace; so you may see the *Fruits* brought forth, manifest the *Wisdom*, from whence it comes: The *Heavenly* peaceable *Wisdom* brings forth
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the peaceable Fruits of Righteousness, and is full of Mercy, gentle, and easie to be intreated, and full of good Works; but the *Earthly* brings forth the contrary. Therefore saith the Apostle, *If there be bitter Envyng and Strife in your Hearts, glory not, and lie not against the Truth: Say not, thou art in the Heavenly Wisdom, while this lodgeth in thee, for this Wisdom descendeth not from above, but is earthly and sensual, and therefore can never establish, but bring Confusion, because he is the Author of it, that can never work good.*

And therefore dear Friends, let your Hearts be always kept in subjection unto that Power, that bridles your Wills and crosses them, and keeps you lowly, humble and gentle, where the daily dying, which the Apostle was in, may be witnessed; and so you will see the true *pressing forward towards the Mark*, and the true growing into Dominion over him that would hinder; and then, as *James* saith, *Swift to hear, slow to speak, slow to Wrath; for the Wrath of Man worketh not the Righteousness of God.* Yet this I have often observed, Man in a heat of *Wrath* would be working for God; but in that he cannot work the Righteousness of God: Therefore well said *James*, *Swift to hear, slow to speak, slow to Wrath*: And you know, that he whom we ought to hear, saith, *Learn of me, for I am meek and lowly in Heart*: And so as every one learns of him, and minds the leadings of his Power, and the teachings of his spirit of Grace in their Hearts, they will grow more and more like him, and come into his Nature and healing Spirit, and so in his Grace and Life be Healers and Saviours: And therefore was it said by the Prophet, they should be as *Saviours upon Mount Zion*. Now Friends, every one mind this saving, healing power in your selves, and bow in your Hearts unto it, and be still in your Minds and calm, and you shall see how it will sweeten you, level your Spirits, and bring down that which
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is high and lofty, and hard, and you shall see, how the Mountains will melt at the presence of the Lord, at the presence of the God of *Jacob*, and you shall see, how the Winds and Seas obey your Saviour, and into what calmness he will bring your Spirits; and then when all is *still*, your Ear being opened, which is the *first Work* of the Word, you will be *swift to hear*, and hearing, your Souls will live: And you will come down out of all the poises, floatings and swellings, into the calmness and stillness, where you will admire your Saviour, and say, *What manner of Man is this, that even the Winds and Seas obey him?* And you will see, that though *Jordan* over-flow her Banks, yet at the leadings on of our *Josuah*, and at the entrance of the feet of our High Priest, it must be *driven back*, that the Ransomed of the Lord may pass over dry-shod: Much of this nature in Spirit may be read, as there is a hearkning and keeping low; but the forward, rash and hasty, are often tossed upon the Waters, and very uncertain in their ways and doings; and therefore do produce unto themselves much affliction of Soul and Spirit; for to them the promise doth not belong, where it is said, He will *keep them in perfect Peace, whose Minds are stayed upon him, because they trusted in him.*

Now Friends, methinks the Way is plain; if every one would be careful to attend upon the power and its openings, and give way thereunto, and be humble; for its the *humble he teacheth his Ways, and the meek he will guide in Judgment, and the willing and obedient he will feed*, for the Promise is, *They shall eat of the good of the Land.* And therefore I do beseech all, be mindful, be you all careful, keep your Hearts out of the World, and the drowning, surfeiting *Cares* and *Pleasures* of it, that you may neither be choaked, nor surfeited with the excess of that, nor so led up into the worldly *Pleasures*, and Liberty out of the Truth, which that draws into, as thereby and

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therein to forget the Lord, and overlook your inward State. For if any so do, they lose the Glory, the Beauty and Sweetness of their Heavenly condition; and then they grow weary of the Way of the Lord, and ready to say, as some of old, *What profit is there in serving of God, or in keeping of his Ordinances?* And therefore the God of Life stir you up, and awaken all unto Watchfulness and Diligence, that you may grow rich in the inward Man, and be replenished with the Vertues and Graces of God, that you may be a fruitful People in those parts of the World, to the Honour and Glory of him who hath called and visited you, who is Worthy of all Glory and Honour, Praise and Dominion for ever!

And dear Friends, my Heart's love reacheth unto you all, who love and fear the Lord; and in the Love of God I dearly salute you all, and send this as a Testimony of that Love, that still lives in my Heart unto you, and therein I remain,

London,
1680.

Your Friend
and Brother,

J. B.

Dear

Dear Friends,

THE Love of my Heart and Soul is richly extended forth unto you ; and surely, my Heart is affected with you in the Exercise you are under, and do endure in this Day, wherein the Lord seems to be pleased to try you as in a Furnace of Affliction, and to prove your Faith and Patience, that you may come to know the value of it, even of that which is more precious than Gold that perisheth. And truly, my Heart believes, that the Lord doth not suffer it to come upon you to *destroy* you, but to *try* you ; and when his good Will is fulfilled in that, and they have filled up their measure, whose Hearts are hardened in their Cruelty, he will find a way to deliver and bring forth his *tryed* and *proved People*, whose Hearts are right before him, and whose Souls are wisely set to seek him ; unto such shall all things be rightly sanctified, and the Blessing, and the Peace and Glory shall rest upon their inward Man, with the richness of that Life which comes from Heaven, for which you suffer ; for it is your innocent suffering for this, (as you have the Witness thereof in your selves) that brings the *Crown* and *Diademe of Glory* to be put upon the Head of your inward Man. So that the saying of the Apostle comes to be witnessed, *The Spirit of God and of Glory shall rest upon you*. Oh my most dearly beloved Friends ! How is my Soul melted into tenderness, and my Heart broken within me, in the meltings of the love of God towards you, and in the sense of your long and weighty Trials, that you have endured and gone through ; and yet for all must they seem, as if they were but beginning. Is the strength of the hard-hearted such, that they are resolved to make a full end, or to try what the Lord can do ? Will they prove

their Arm to the utmost? Well, the Lord in his own time will manifest, that it is but Flesh, and not Spirit, and therefore that which must decay and wither, and be dried up, and so prove weak at last, when the unseen Arm of the Lord, which they see not, nor know not, shall be revealed, and stretched out, and made bare; which you that look not at things that are seen, have a *Faith* in, which *Faith* is that by which you live, and in which you have your *Victory*, and in which your *Hope* doth fasten as an Anchor, both sure and stedfast: So that though the Winds do blow, and the raging Waves do swell high, yet you are preserved and kept from being overthrown and destroyed.

Dearly Beloved, methinks, I find a Word of sweet Exhortation in my Heart unto you, whom my Soul loves, who may be, or are tryed in this exercising Day with *Bonds* or *Imprisonments*. In the first place, get into a quiet frame of Spirit and Mind within your selves every one, and into a resignedness freely up into the *Will* of God, out of time, looking as little at that, as you can; for if you do, it will make your Exercises worse and harder. For this I have experienced, that when a Man is freeliest resigned into the *Will* of God, and in a right Spirit most given up to suffer for him, he is fittest to have his *Liberty*, and most commonly it is the nearest unto him. Dear Lambs, I know there is sometimes a Travel in Spirit, to get into a right place with the inward Man, when the outward Man is in *Bonds*; but when the Heart once gets thither, all things are made easie and comfortable by him, who said, his *Yoke* was *easy*, and his *Burthen light*. And now be all concerned thus to get through in your Spirits, and then you will feel, that the *Word* of God is not bound, but *free*, and your *Souls* will be *free* in it and its holy Power, and so be fed by the Milk of it, that your Souls will draw spiritually from

from the blessed Breasts thereof, by which you have been born again. And being thus in your inward Man renewed unto God, and up into his Life, where the Habitation of Peace and Quietness is for your Souls, that they cannot reach to bring a Disturbance to, and there feeling your Ease, Joy, Peace and Pleasure to be such, that you can in your *Prison-House* sing *joyful Praises* unto the Lord; then, *my Friends*, be watchful, tender and kind one unto another, and over one another, that Love, Peace and Joy may be maintained among you all, who suffer rightly and innocently for the Truth of our God; that so you may be one anothers Joy and Crown of *Rejoicing* in the Lord Jesus Christ your Life and Strength.

And dear Friends, where there is innocency and simplicity, *bear one with another, and help one another*, that in your sufferings you may have fellowship one with another; and so keep in the fellowship of the sufferings of Jesus Christ, where all may be humble and tender, that so while others are striving to provoke you to come out of your places, and to offend the Lord, you may not provoke one another, nor be an occasion unto any one to go out of their place in the Truth, and so to lose their Peace with the Lord and in his Spirit. For I have observed, that there is a care to be amongst Friends, at such times and in such conditions, when they are kept up together, that all things may be kept sweet and pleasant, and that they may even join together in bearing the Burthen that is laid upon them; and those that are more grown, and deeper in their experience, of what they are called unto, may help the weak, and so fulfil the *Law of Love*.

And dear Friends, let not *unprofitable Discourse* be gone into, for that may lead into a *striving*, that may hurt the unity, that should be kept in the Light, and hath sometimes grown into a *Heat*, which hath set some Spirits against one another, which

which should have been one, and kept in the Unity, where the love and comfort is. And so all watching in the Light, and waiting to feel the healing Power and Life in your Souls, there will be a sweetness and Heavenly oiliness over your Hearts, in which you will have a delight one in another, and in one anothers good ; and this will help you all, and so the *strong* comforted in the innocent and reverent care of the *weak*, and the *weak* comforted in the Love, Care, Gentleness and Kindness of such that are *strong*: And this preserves as a pleasant Family, to the Honour of the great Lord and Father. And so then shall you see, how he will delight in you, and appear among you, and enrich you, and bless you every one with a Portion from himself, out of his Heavenly Bounty, and Divine rich Treasure, that none will want *Bread*, nor refreshing *Wine* to nourish you in the inward Man ; but the holy Gift in you will be as a *Well, springing up unto Eternal Life*.

And so, you dear suffering Children of the Lord God Almighty, my Heart and Soul most dearly salutes you all, and in the Love of God I have Unity with you in your blessed Testimony, for which you suffer ; in which the God of all Grace and Truth comfort your Hearts, and bear up your Heads over all your Hardships and deep Sufferings, which, as I understand, are renewed and increased upon you: That through him, for whom you suffer, who is your God, and the great Lord of Heaven and Earth, you may be strong to endure and abide to the end, to his Glory and Honour, who is over all, and Worthy of all, Blessed for ever, Amen.

*London, the 20th
of the 3d Month
1682.*

From your Friend and Brother, in that
which shall out-live all Hardship, in
which we have believed,

*A Copy of an Epistle written to Friends at
Bristol, in the time of their Sufferings.*

J. B.

Dear

Dear Friends,

UNTO you, whom God hath Visited in his Love and Mercy, and unto whom he hath shewed Kindness through his Son our Saviour, whom he hath given for Salvation unto the Ends of the Earth ; unto you, I say, doth the real Love of my Heart reach forth, and for you in my Heart there Dwels a Care, that as God in the exceeding Riches of his Love and Mercy hath Visited you, and called you to be Saints, through the Sanctification of the Word, and Purifying through Faith, that you being made Holy, might become Heirs of Eternal Life through his Son Christ Jesus, and of that Eternal Kingdom, into which no Unholy thing must Enter. And now being you are called with this Holy Calling, thus to be Heirs through Faith in the Seed, in whom the Election and Heirship doth stand for ever ; do you all mind the Heavenly Rule and Government of this Holy Seed in all your Hearts, that your Spirits may be kept in their Places, in Subjection and Reverence unto him, whom the Father hath Anointed, and whose Spirit the Father hath sent forth into your Hearts, to lead you into all Truth, even into him, who said, *I am the Truth*, in whom the Fulness Dwells ; that you might be in him that is True, even in the Son, in whom the Heirship is : That so you may be Heirs, yea, joint-Heirs with him, that is True and Holy for ever.

And now my Friends, being the Lord in Mercy hath called you unto this high and honourable Calling, to be Saints and Heirs in Christ, mind your Calling, and what you are called unto ; and be careful to keep in him, and walk in him, as you have received him, and to sit together in him, in Heavenly places, as the Saints of Old did : for the *Heavenly Places*

Places are in him, the safe dwelling, and he is the *Way*, and in him is the safe *Walking* ; and therefore did the Apostle exhort the Saints to *Walk* in him, as they had received him. Now my dear Friends, all learn to know what it is to *walk* in Christ, the Power and Righteousness of God, and then your steps will be sure ; For he is the Light, and Day, where there is no occasion of stumbling. And you are to mind your *Sitting together* in Heavenly places in Christ, not *a-sunder*, not out of the Unity, but together in him, who is but one in all, and holds all in Oneness, in Life and Fellowship that abide in him. For he cannot be divided, his Coat was without Seam ; that was the Figure, and so is his *Spirit*, that is the Covering of his Body now, which he hath Purchased with his own Blood ; it hath no Division or Seam in it, but is *One*, although it differs in Manifestation or *Gifts*, as to degree or operation, because of the many Offices proper to the distinct Members of one and the same Body, whereof Christ is the Head ; yet the Life through the whole Body, by which every Member is supplied with ability to answer its place, is but *One*, and thereby is the Body kept in Unity. For the Life doth rule the Members of the true Body, and therefore that Member, that goes from under the Government of the Life, must needs *Die* ; *Death* comes over it, and the Power of *Death* rules it : and hence comes the Breach of Unity, and the *Discord*, and the *Strife*, and the *Contention*. And therefore let all your Hearts be kept in the Sense of the true Life and Power of God, and in subjection thereunto in true Love, Lowliness of Mind and Humility of Spirit ; and then in this right frame of Spirit you will be ready to serve one another in Love, and not to rule over one another in Lordship ; for that is not proper, no, nor it is not Natural unto the Living Members of the Living Body, unto whom Christ is the Head, and over whom he Rules. And so dear Friends, you all keeping in the Power, and that ruling

ruling in your Hearts, that keeps tender and lowly, you will be full of an holy Care, and the living Zeal for the Lord's honour, and for the preservation of his People in Righteousness, that the Truth may be kept a top, and Righteousness Lived in by all, that do make a Profession of that honourable Name and Truth, in which we have believed, and through which we have been Saved, and Sanctified, and made holy; and then will *Unity, Love and Peace* spring and grow among you, and you will be a Joy and Comfort one unto another, and strengthners and helpers one of another in this great *Work, and Day of God*. And thus the Faithful keeping their Places, and their Care in every Meeting, and minding the Order and Government of Truth in themselves, to be kept in Humility, and the holy Tenderness in their own Hearts, there will be that Sweetness and peaceable Reverence, that will be Savoury and Comely in the Eyes of all. And in, and under the Government of this peaceable Spirit you Living and Walking, you may then come to be rightly concerned to God's glory, in the Blessed *Order*, which the Truth hath led into, and by the Power of God is now set up in the Churches of Christ, for the keeping of all out and down, that are unclean, unruly and unholy, and preserving of the Camp of God in that Purity, that is proper for it; that he that is holy, may delight to dwell there, and abide in the midst thereof. And dear Friends, all you that keep your habitations in the Lord's Power, *neglect not* your *Gifts* received from Christ; but be you all concerned in your places, and according to your abilities for the *Honour of Truth*; that every thing that would bring *Disbonour* to that worthy name, by which ye have been called, and give Occasion of stumbling unto the weak, may be removed in the Wisdom of God, or at least by the tender power of God Judged out from among you; that the Camp may be kept clean, and Righteousness may run down, and the glory of the Lord break forth upon you, and you

therein may shine to his Praise and Glory for ever more.

Dear Friends, I also was willing to let you know, that our Meeting this year at *London* was very quiet, and peaceable; and blessed Unity and comfortable Fellowship in the Power and Love of God was Witnessed among us, and we gathered up in that together, into that care and concern, which the state of the Churches of Christ in this trying day did require. For many of our Friends, in divers places of this Nation, are under great Sufferings for their Testimony: But otherwise the Truth doth prevail and gain upon many Hearts; and through these Tryals God will Magnifie his Power in the end, and Crown his People with Dominion; for through *Sufferings* will the Lamb and his Humble and Faithful Followers have the *Victory*.

We had also account from divers Countries, of the Prosperity of Truth, and the State of Friends, at the Yearly Meeting now lately over, as *Holland*, and the Country that way, and from *Ireland* and *Scotland*; and so had an account in Letters to the Yearly Meeting of the state of things, and the affairs of Truth, to our great Comfort. And therefore it is desired (that if the Lord should so order, that we may Meet together, as hitherto we have done, and intend, if he permit, to do) that you in *America* would endeavour to send over against that time from your several Countries, an account of the Prosperity of Truth, and how it is among you as to the Affairs thereof, that at that Meeting Friends may have an account from you, as we have from other Parts. And for this end it was desired by Dear G. F. (whom many of you know, hath a general Care upon him for the good of the whole Body) that at your Half-years-Meeting in the latter part of the year, you might draw up an Epistle, which might be sent to be at
London

London at the Yearly Meeting every year, and so from your Half-years-Meeting in every place, there may be an account given yearly, which will be a refreshment and comfort to Friends. And therefore it is desired, that if this come in time to your Half-years-Meeting, you would be mindful of it, and answer the desire of Friends ; and let Copies of this be sent to *Virginia, Maryland, Pennsylvania, and New-Jersey*, and to *Long-Island*, and *Road-Island*, and to *Sandwich*, and where there may be a Service, or to *Scituate*, if the Half-years-Meeting be there, and to *Barbadoes*, or the *Leeward-Islands*.

So with my Love to you all, in that wherein all the Faithful have Fellowship, I conclude and remain

Your Friend and Brother
in the Truth,

J. B.

Hartford the 19th of the 4th
Month, 1682.

*An Epistle to Friends of Bristol, Directed to
C. J.*

Dear C. J.

IN that everlasting Truth and Seed of Life, through which the God of Truth hath reached us and visited us, is the living Love and true endeared Affection of my Heart and Spirit Richly and Sweetly let forth and extended unto thee, with thy dear Wife, and your Children; as also unto the Faithful and true-Hearted to the Lord in that City, who in this Trying day are given up unto God, both to *Do* and *Suffer* for his Name's sake; My Soul, I can still say, is deeply Affected with your Suffering state, and be sure you are many times livingly in my Remembrance, and that in the near Approaches of my Spirit unto the Lord: for in that, in which the access and the true drawing nigh unto him is experienced, do you live upon my Heart, and are brought very often into my view, together with your *Suffering State*, under which it is the Pleasure of your Heavenly Father to *Try* you, and to prove your *Faith* and *Confidence*, and to let you know the preciousness thereof in the time of need. And now my dearly Beloved, see all of you, that you keep in the *Faith* that gives the *Victory*, and truly saves and defends; and know that ancient saying true for ever, *The very hairs of your Head are all numbered, and not one shall fall to the ground, without your Father's Providence.* And therefore let your

your Eyes be unto him, both for Salvation and Preservation, and know, that he both can and will deliver, when he sees good ; for you know him that is the living God, that reigns, and will reign over all, and in due time make all know, that he can do, whatsoever he pleaseth in Heaven and in the Earth. And therefore mind your acquaintance with him, and your knowledge of him, in that which may be known of him in your Hearts, and your Unity with his Life in your Souls, that you may all feel the Peace thereof, and the Holy Spring therein, which Man by all his Cruelty cannot reach to put a stop unto : But when they that seek to destroy you, and to take all Comfort from you, have done all they can, this Spring being open in your Hearts, you have Comfort, Peace and Joy, that they neither know of, nor can keep from you. Oh ! you dear Suffering Children and tender Babes of the Almighty, who are called unto this day and hour of Temptation or Trial, how doth my Soul Love you ! how is my very Heart's Love let forth unto you at this time, as at many other times ! The Lord the God of Strength be with you, and strengthen and fill your tender Souls with the Glory of his Life, and the sweetness of his Presence, that your Spirits with gladness may Praise him in the midst of all these Exercises, with which you are compassed. And now my dear Friends, you being so in my Heart, with a living Sense of your *Trials* that are upon you, methinks, I see the *Walk* with which the God of *Israel* doth compass you about, over which the Adversary cannot *shoot an Arrow* ; tho' his *Boasting* may be great what he will do, as of Old it was. Oh ! happy are they, that abide within the compass of it, and so retire and spread their Cause before the Lord, who is the living God. Remember the King of Old, who commanded silence, and said, *Answer him not a Word*, and so returned to the Temple and to the Altar of the Lord, and spread the Cause before him, and confessed the weakness of the Daughter of *Sion*

Sion to bring forth ; and also his Faith in the sufficiency of God's Power, when he said, *Thou art able to Save*, &c.

Oh ! my dear Friends, Live up to the Lord in your Spirits, and be Faithful, and keep your Peace with him in the inner-Man, and mind your Unity with his Spirit, and take heed of that, which would obstruct your Fellowship with his Life ; let no *Fair Pretences* over you Prevail, that may have any tendency to bring your Spirits into Bondage, or any straitness over your Hearts ; for that *Bondage* will prove the greatest *Slavery* : and this I do believe you right well know.

And now my Dear Frinds, all of you minding your inward *Freedom*, and your Spiritual Ease, in the Freedom and Liberty given you of God through Christ your Saviour ; you will have a Dwelling and Habitation filled with *Glory, Riches and Comfort*, over which the Enemies Cloud cannot come : and in that you will see through to the end of all, that would either Darken, or bring Distress. And so you will see, how good it is to trust in the Lord, and to rely upon his Power, and be given up freely into his Will.

And so dear Hearts, my Love is truly unto you all, and in the Love with which I have anciently Loved you, and in which I Love you as much as ever, do I very dearly Salute you all, you tender Suffering Children, and with my Soul and Spirit desire, that God in Mercy and Kindness may bless you with Spiritual Blessing in Christ Jesus, and enrich your Souls with the Divine Fatness of his House, and Pleasure of his Life, that you may have Joy every day, and delight every Morning in your Bosoms ; that so your Strength may be renewed, and your Ability so encreased, that you may be able to bear, what is upon you, till the
Lord

Lord see good to *Work your Deliverance*, and ease you of the yoke and Burthen, that you bear. Which the Lord in Mercy take off, if it be his pleasure, is the desire of

Your Friend and Brother in the
Fellowship of the Sufferings
and Tribulation, and also of
the Consolation, which we
are called unto through
Christ Jesus our Lord.

J. B.

*The Copy of an Epistle sent to Friends at
Bristol, in the time of their Sufferings.
Written at Eaglesfield in Cumberland, the
1st of the 6th Month, 1682.*

Cork,

Cork, the 25th of the 10th Month, 1682.

Dear Friends,

IN the Everlasting Covenant of Life and Peace, and in the pure spring of Divine Love in the same, do I remember you, and in Spirit reach unto you, and very dearly salute you all, who in the *Faith* that gives the *Victory*, do remain and stand stedfast, and so keep your Habitations and Dwellings in the Heavenly places, in Christ Jesus your Redeemer, who hath redeemed you out of the Wickedness that is in the World, unto himself, and so into his own Power and Nature, which is righteous; that you might become the Righteousness of God in him, and so be restored into the Image, Nature and State, in which Man was Created, by him that made all things good, and *Man* in his own *Image*, that he might delight in Man, and that Man might honour and glorifie him. Now this Work of Restauration, you know, God hath sent his Son to effect and accomplish in *Man*, and for *Man*, that again *Man* might honour his Creator, and become the *delight* of his Maker, whose *delight* is to dwell in the *Habitable parts* of the Earth, even among the *Sons of Men*. And therefore, that you may be his *Delight*, and that he may take *Pleasure* in you, do you all keep in that which hath *Renewed*, or doth *Renew* and *change* the *Heart* and *Spirit* of the mind, that in the *Newness* thereof you may serve, and honour, and glorifie him, from whom the *renewing Power* and *Word* doth come, that so the *new Creation*, the *new Heavens* and *Earth* may be known, wherein *Righteousness* doth dwell; and that you may have your

your Conversation there, and so shine as *Lights* among this crooked and perverse Generation, in whose *Heaven* and *Earth* Unrighteousness doth dwell. And therefore will the Lord (as the Apostle said) not only *shake* the *Earth*, but the *Heavens* also, that that which cannot be shaken, may remain. And truly, I do believe, that many ones *Heaven* will be *shaken*, before this searching, winnowing, *trying* Day be over, that's growing on upon the Nations and People; for the *Heavens* of many are grown over, and covered with *Darkness* and thick *Clouds*, and the Glory thereof is gone, and the brightness and steadfastness thereof is lost; not a *Star* to be seen, except a *Wanderer* out of its course, out of the *Covenant*, that hath greatly *lost* its *Light*, and so in the *Clouds* of *Darkness* *driven* to and *fro* by the variable, uncertain *Winds*, that are, and may be suffered to *blow*, to *shake* that which is *shakable*, and remove that which will not endure, that that which cannot be *shaken*, may *remain*, and the *Glory* of that may appear, which will endure.

Dear Friends, God hath manifested that which is *sure* for ever, and will endure, and stand, and last, and you have known the power of it; and as you keep in the holy sense thereof, you will be steadfast, constant and firm in your Minds, and not soon *shaken*, nor *removed* from your Habitation and steadfastness in the Gospel of Christ Jesus our Lord, which is the power of God, which is above all *Powers*, *Thrones* and *Dominions*, and will stand, and cannot be *shaken*. For its above *John's* Ministration, the Gospel Power and Kingdom is, and he that's *least* there, is *greater* than *John*; and is come to that which is *surer* than a *Reed*, that may be *shaken* with the *Wind*; though it be not broken, yet it may be *shaken*. And therefore they that would dwell there, and not come on to Christ the Rock, that cannot be *shaken*, their Dwelling is not safe, their Habitation will be *thrown down*, and their House made a

Desolation. Methinks I see it so in our Days, upon such that have sitten down short of the *Eternal Substance* that ended all *Shadows*, *John's*, as well as those that were before him. And therefore, dearly Beloved, you that have known the *Eternal Substance*, the living *Power* of the Lord *Jesus Christ* manifested in your Hearts, by which you have been quickned, raised up, and made alive unto God, keep to the *Power* in your *Souls*, and mind its *living* in you, that you therein may *live* unto God, and so abide a *living* People through your Age, God's *living* Witnesses in your Day, without Alteration; and so be such as have not only been *Hearers* of the Word, but *Doers* also; and so such whose House is built upon the *Rock* *Christ Jesus*, which by the *Storms* and *Winds* cannot be thrown down. For the sure Foundation being kept unto, you will abide, and endure, and the Lord will bless you with inward *Peace* in your *Souls*, and true *Pleasure* in your *Hearts*, and you will enjoy the true *Riches* and Heavenly *Treasure*, and learn (as you keep to the power of God in your Hearts) to lay up this true *Treasure* in Heaven, through the true *Faith*, where the *Thief* cannot come to *steal*, nor the *Moth* to *waste* or *corrupt*. And then your *Riches* and *Treasure*, that you trust and delight in, being thus laid up in *Safety*, your Hearts will be at *quiet* and in *ease*, and settled in the Kingdom, in Heaven, where the *Treasure* is; and then *Christ's* Words will be witnessed; *Where the Treasure is, there will the Heart be also.* Oh my dear Friends, how true are these things! Happy are they that grow up into the experience thereof, through the working, operation, and openings of the true, living, Heavenly Power in their Hearts; such their Minds are kept *free* from that which would *entangle*, and their *Feet* at liberty, that they may *run* chearfully the *Race* that is set before them. For the *Riches*, the *Price* that their Hearts are upon, being before them, and the *Mark* also,

also, that they look at, this draws them to look forward, and *press forward*; so that they are not of them that draw back to Perdition. And thus Friends, you may see, where, and in what your profitable *Exercise* is through *your Day*, and where the lasting *Gain, Riches* and *Treasure* is to be got, that will endure, and be your Portion, when the Enemy and all his Instruments have done what they can. And this made *David* say, he would not *fear* what *Man* could do unto him, for the Lord was his *Shepherd*, he said, and the Lord was the *Portion* of his *Cup*, and the *Lot* of his *Inheritance*, &c. And therefore keep your Hearts out of the *World*, and the *Riches* thereof, which are uncertain; and also above the delighting in the *Glory* thereof; and let your delight be in the Lord, and in the sweet and pleasant Enjoyment of his righteous, peaceable Power all the Day long, that you may still feel a *Habitation* therein, and a place of *Safety* to fly unto in every needful time. And wait you upon its holy springings in your Hearts, that your Souls thereby being united unto God, you may dwell in his *Covenant*, and so in *Unity* with him and his blessed Son, and so feel the *Fellowship*, which is a *Mystery*, held in a pure *Conscience*.

And dearly Beloved, live at *Peace* among your selves, and wait for the Spirit of *Love* and *Concord* to spring in all your Souls, that the true Mark of Christ's Disciples may appear among you. Remember what he said unto his of old, *By this shall all Men know, that ye are my Disciples, if you love one another*. And consider what the Apostle said, *He that dwells in God, dwells in Love*, &c. And therefore I intreat you, wait for the power of it in your Hearts, that you therein may *serve one another*, and so the whole Body may be *edified*, the weak *strengthened*, the faint-hearted encouraged, and the lame not turned out of the way, but all *helped* forward on their way. And you all being thus in the

righteous holy Power, exercised for good, (which is that it will lead unto) you will be a *Strength* and *Comfort*, and *Crown* of *Rejoycing* one unto another, and so *helpers forward* of one anothers Joy in the Lord: Surely this is needful in this Day, wherein *Zion* hath so many Enemies; she had need to be as a *City that's at Peace within her self*. So the God of *Peace* keep you all in the Dominion of his *Life*, that therein you may reign over every *hurtful Thing*, and so dwell in the holy Mount of *Safety*, where the *Destroyer* cannot come; and upon the holy Hill of *Zion*, about which he hath appointed *Salvation for Walls and Bulwarks*: That so you may all witness *Peace* to be within her Walls, and *Prosperity* within her Palaces. And so you may every Day witness *high Praises* in your Hearts and Mouths unto her *King*, who is *King of Kings*, and reigns over all, who only hath *Immortality*, and dwells in the *Light*: To whom be Glory and Eternal Praises, saith my Soul, for ever and for evermore, Amen.

*From your Friend, and one that truly
loves you in the Truth,*

J. B.

Dear

Dear R. S.

U N T O thee with thy Dear Wife, C. H. R. U. and theirs, with the rest of *Friends* there in *Prison* with you, doth the living sincere *Love* of my Heart truly reach and livingly flow forth ; for I can say of a truth, that you are often near my Soul, and livingly in my Heart, and that in my nearest approach unto the Lord, when my Life opens, and my Spirit is let forth through the Power thereof, and poured forth into his Bosom (as blessed be his Name, he gives us access by his own Spirit) even then are you many times fresh in my Heart, and Livingly before me, as if I were present in Body with you ; and with great delight do I put up my Supplications upon your account, unto the Lord our God, rejoycing to feel the Lord so concerned for you, that by his own Spirit he so often stirs up a remembrance of you in my Soul, and that upon such Holy occasions. Oh ! blessed be his Name, he is the *Keeper of Israel*, that neither *Slumbers* nor *Sleeps*, but remembers his People, and his *Eye* is open to see their *Afflictions*, and his *Ear* is open to hear their *Complaints* and tender *Groanings* ; and no doubt but he will arise in his own due time, to work *Deliverance* and *Salvation*, and they shall glorify him. Oh ! my dear Friends, how is my Soul overcome in the weighty *Love* of God at this time unto you all, who *Suffer*, or are given up to *Suffer* for his Name's sake, that hath Loved you and values your Testimony above all things ; and so are of that number, *that love not your Lives unto Death*, but are given up *to follow the Lamb, whithersoever he goes*. Oh ! my Heart is affected with you in your Testimony, and can say, as *Debora* of old, *My Heart is towards you*, who offer your selves willingly among the People, now to *Suffer* in the *Lamb's Battle* (as they did to

War.

War in the outward *War*) for that's the way the Lamb and his followers do *overcome*; he was made *Perfect* through *Suffering*: And the Promise still is, *The Lamb shall have the Victory*; everlasting Glory, and Honour and Praise to the Living God that sits upon the Throne, and to the Lamb who is worthy for ever more.

And therefore my dear Friends, *look not out, look not back*, but to the Lord your Rock and Strength *look for Help* and for Deliverance; for you know, that its from *him* that *Salvation comes*, and not from the Hills and Mountains; for he is the God of the whole Earth, and the *Mountains shall Melt* at his Presence, and before him shall the *Hills Fly*, yea the *Sea* also shall *Fly*, and *Jordan* shall be *Driven back*, that his Ransomed may *pass on*, his Redeemed People may *Enter* into their *Rest*. Oh! therefore let us Cleave unto the Lord our Saviour, and so follow Christ our Redeemer, who can cut a passage through the *great Deep*; let us not be dismayed at any thing, that may rise up in our way to oppose us, so long as our *Leader* is with us, and our blessed *Rock* attends us, and we feel our dwelling within the *Munition* thereof; our *Bread* will be sure, and our *Water* will not fail, and our Hearts will not be barren, nor our Souls will not be faint; but we shall grow through the blessing of *Israel's* God, and *Live*, when with all their cunning the enemies of the Truth have contrived our *overthrow*. For there is nothing can hurt us more in the *Trying Day*, than *want* of *Faith* in God's Power, and Arm of strength, which never failed them that put their trust therein. And therefore my dearly Beloved, with whom my Soul is bound up in the *Covenant of Life*, wherein I have Unity with you, and can say, although you bear the *Burden*, yet my Heart is concerned for you, and also with you in your Godly concern and *Testimony*, for *which* you *Suffer*; and therefore cannot you be forgotten by me. For as we Love the *Truth*, and the Holy Testimony thereof, for which you Suffer,

Suffer, and are in *Bonds*, in Spirit we are often as *Bound with you*, and fellow-feelers of your *Burthens*. And furthermore, we cannot propose to our selves any *other*, than e're long to be *Shavers* with you, to be *Partakers* of the like *Sufferings*, *Trials* and *Exercises*; and therefore still it is our safety to be *Prepared* in our Hearts, and into the Will of God to be given up to *Do* or *Suffer* for his Name's sake.

For our days do seem to be like the *Days* of *Old*, wherein the Apostle said, they were *Killed all the Day long*, and accounted as *Sheep for the Slaughter*. If we look into the Scriptures, we have a *Cloud of Witnesses*; and so through *what was Written aforetime*, which was *Written for our Learning*, we may have *Comfort*, and our hope *Strengthened*, and so be *Encouraged to Trust* in the Lord our *Strength*, and in whom our *Hope* is. And now it is still to be our care, as *Lambs* or *Sheep*, to *Live in Innocency*, and so as *Lambs* to *Suffer* for our *Innocency*, and for our *Testimony*, which we are called unto; and surely, I often consider, what more *Innocent Practice* can we ever be found in, than in our *Peaceable Meetings*, to *Wait* upon the Living God, and to *Worship* him in his peaceable *Spirit*, by which our Hearts come to be cleansed of all *Evil*, and our Spirits gathered into the *Peace* and *Love* of God, in which we *Love God* again; and not only so, but have our hearts *filled with Love* and *Good will* towards all Men, in the *Peace* and *Sweetness* of which, we are enabled to *Pray* for the *Good* of *All*, even our *Enemies*. And if this must be misinterpreted, and our *Righteous* and *Godly Intents* counted a *Transgression* of the *Law*, and a *Breach* of the *Peace*, I do not know, what such who so do, can call *Innocency*: For surely, every one whose Heart is rightly *Exercised* in this *Godly Duty*, which the Living God calls us unto, must needs be *Innocent* before God, and in that *Frame of Spirit*, wherein we cannot, nay, dare not desire the *Hurt* of any; but as the Truth ariseth, *Pray for all Men*, both for *Rulers* and *People*.

Thus

Thus, I know, under the Exercise of the Righteous Power of Christ in our *Meetings*, are our Hearts qualified ; and then if we must *Suffer* for *Well doing*, under the name of *Evil-doers*, we shall be happy ; and may satisfy our selves, with what Christ of old said, *The Servant is not greater than his Lord* : For if they accounted him a *Blasphemer*, and said, he had a *Devil*, and so Persecuted him ; we may well look unto him, and Comfort our selves in *following* such an *Example*.

And therefore be ye *Comforted*, you Faithful *Sufferers* with Christ, and for him, and Comfort your Hearts in the *Recompence* of *Reward*, which is with God for you ; and wait for the Spirit of God, and of Glory, that it may rest upon you. And never look out, for your *Cause* is *Good* ; it is that which God hath called you unto, and you are happy in your *Nobility* and *Valour* ; and whosoever *shrinks* from their Innocent Testimony in this matter, will *suffer Loss* in their Inward Condition : for if any *draw back*, such shall know, the Lord will not go with them, nor have any *Pleasure* in them, nor be their *Comforter*, but *Re-prover*.

And therefore my Soul desires, that all may be *Valiant* for the *Truth*, and stand in the Power thereof, unto what the Lord hath called unto, that so you may be together as a *City set on a Hill*, that cannot be hid. For though the *Foxes* have *Holes*, and the *Fowls* of the *Air* have *Nests*, yet remember what Christ said to the Man, that said he would follow him.

And so the Lord give you all *Valour* and *Strength*, and Enrich you with true *Patience*, which the *Tribulation* worketh into in the right *Exercise*, that so you may all grow up into the true *Experience*, and so into the *Hope*, which makes not ashamed ; that the Love of God may be shed abroad in your Hearts every day, by his Spirit, which he hath given
you

you: And then will you all feel a dwelling in his *Covenant*, and in his *Peace*.

And so in this *Covenant*, *Peace* and *Love*, I very dearly Salute you all, and in it do I still remain,

Your Friend and Brother

J. B.

Castle-Salem in the
West of Ireland,
the 30th of the
10th Month,
1682.

J. B's Epistle to Friends in Gloucester-Prison.

Dear Friends,

U NTO you, who are Faithful *Sufferers* in that City, with the rest of the Faithful in that City and Country, who in your Hearts are given up to *Suffer* for the holy Name of the Lord Jesus Christ our Saviour, who hath Called and Redeemed, Chosen, and given you Hearts not only
Y to

to *believe*, but also to *suffer* for his Name's sake, and thus hath counted you worthy as *Vessels* of his *Choice*; unto you all, I say, in the Name and Love of Christ Jesus our Lord, I send *Greeting*, and with-all the tender *Salutation* of my Soul and Spirit in that near Affection and holy Union, into which, by the power of the Holy Ghost we have been gathered and united: So that as *Members* of that *one Body*, into which we have been *Baptized* by that *one Spirit*, (wherein the true access unto God doth stand) we have our *Fellowship* together, and so drink together into that *one Spirit*, and are refreshed with the *Water* that flows from the living *Rock*, that followed *Israel* of Old, who is the *Rock* of our *Age*, the stay of the Generation of the Righteous in this Day, that upon which we have our *sure standing*, so that we cannot easily be *moved*. Though the Winds do blow, and the Waters swell and tols, and the unestablished be driven to and fro, and so afflicted in their Spirits, yet this *Rock* abides for a Habitation and Being of *Safety* unto all them, that keep firm thereunto, and so do abide near in their Spirit unto the holy Power thereof, they find the living *Spring* of that *Grace* from the same in their Souls, that the World cannot take away, whose *Treasure* the *Thief* cannot *steal*, nor the *Moth* waste; for its Heavenly, and kept by a Heavenly Hand. And such who mind this, will be ready to offer up their Earthly *Substance*, and also *themselves* into his Hand and Will, out of which no Man is able to *pluck*. And surely, in this Day there is no true *Rest* nor *Satisfaction* to the Souls or Spirits of Friends, but as they get hither in the *Faith* with their *Hearts* and *Spirits*: And when we are here spiritually, oh this holy *Shield*, how doth it defend! Oh the holy *Rock*, how do we sit under the *shadow* of it! Oh the holy *Joy*, that the Dwellers upon this do feel in their *Spirits*, though the *Tempest* be *great*! Oh the God of Heaven keep us all in the holy sense of this,
that

that our Spirits may be born up from sinking under our *Exercises* in the *Trial*; that so we may all glorify him in our Day.

Dearly Beloved, you tender, *suffering* Children, whose Hearts are tender of *God's Glory*, and therefore are willing to give up *your selves* and your *all* for his Name's sake, that you may be of that number (who *following the Lamb whithersoever he goes, and not loving your Lives unto Death*) that may stand with him upon Mount *Sion*: My Heart and Soul is knit unto you, and you are near me, and in the unity of the antient Life, I feeling Love abundantly to flow unto you, you have had a proof of the *sincerity* of my Love of old unto you: And truly, you that stand in your *innocent Testimony*, faithfully do engage my Heart still more and more in Love unto you. Oh the tender meltings of my Spirit in the sweetness of the Love of God, in which I reach you, and *rejoyce* with you in your Joy, which all the *Wrath* of Man cannot put a stop unto. I know, your Hearts are at *ease*, and your Spirits *free*, and the *Weights* and *Burdens* from off you who are freely given up to suffer, though in these *Bonds* outwardly: But there can be no such *spiritual Portion* received by any that *shrink* from their *Testimony* in this *Day of Trial*. For the Word is true for ever, *They that suffer with him, shall reign with him*: He the *Captain* was made *perfect* through *Sufferings*, he must be followed by all that come in the fulness, to partake with him of his Glory. And such who *draw back*, and would find a place of *Safety* for themselves to *escape* their *Sufferings* for their *Testimony*, though they should *fly* to the *uttermost parts of the Earth*, the Lord's hand will find them out, and there will not only be a holding back of the *Portion*, but a *spiritual Pain* will *overtake*, where the Heart is tender; and because thereof, *uneasie* will every ones place be unto their *Spirits*.

And therefore, my dear Friends, keep in the *Faith* and *Word* that *Justifies*, and then will you reign in the *Seed* that's heir for ever; wherein you will *Overcome*, and *Inherit*, and be *Conquerors*, and so *Triumph* with the *Lamb* that must have the *Victory*, before whose *Feet* the *Crowns* of all the *Mighty* must be *laid down*; unto whom the *Kings* of the *Earth*, and all *Flesh* must *bow*; in him we trust, his *Heavenly Kingdom* we wait for, and pray for the *coming* of, that even such as are our *Enemies*, by the power thereof may be *Converted* unto *God*, and so have an *Inheritance* with us in that *Kingdom*, that hath *no End*. That so *Mankind* might rest together in that *Hope*, that makes not *ashamed*; where the *Love* of *God* might be shed abroad in all *Hearts* by his *Spirit*. Thus *God* is filling the *Hearts* of his *Children* with *good Will* towards all: The *Lord* keep us therein for ever!

Dear Friends, by this know, that I am well, and am now come to have a share with you of the *Sufferings*, that attend for the *Gospel's* sake. I have been *three Weeks* a *Prisoner* here in the *Marshalsee* of *Dublin*. So in the true *Fellowship* of the *Gospel* am a *Partaker* with you both of the *Sufferings* and *Consolation* that attend us for the *Testimony* thereof. I remain

From the Marshals in the City of *Dublin*,
the 25th of the 6th Month, 1683.

Your Brother,

J. B.

Dublin,

Dublin, the 19th of the 6th Month, 1685.

Dear J. Banck,

U NTO thee with thy fellow-Prisoners, who *suffer* for the blessed Testimony of that precious *Truth*, in which we have believed, doth the real and tender Affection, and *Love* of my *Heart* and *Soul* flow forth at this time ; and in the sweetness and peaceableness of that which is our *Life*, do I dearly *salute* you, and in the unity thereof tenderly *greet* you all, whose *Hearts* are kept up in that, and under the holy conduct of it, for which you *suffer*: In this have we our unity, which in it self lives and reigns over all, and shall reign in its own pure Dominion and Dignity, even the *Power* of our Lord *Jesus Christ*, to whom *Principalities* and *Thrones*, and *Dominions* must be subject. It is for the Testimony of him, you know, that you *suffer*, to wit, the *Testimony* of *Jesus*, which you have received from him by his *Spirit*, and thereby have it *sealed* in your *Hearts*. Though many do not understand the weight and certainty of your *Testimony*, for which you *suffer*, and therefore may look lightly upon it ; yet you, who are enjoyers of the *Power*, and so have received the *Spirit* of *Jesus*, which is the *Spirit* of *Prophecy*, and so his *Testimony* therein you feel the *Weight* of it, and know the *Certainty* of the *Testimony* for which you *suffer* ; and so in your *Sufferings* have your *Peace* and *Justification*. And therefore, my dearly *Beloved* in the Lord, see that you all *hold* that *fast* in all your *Hearts* in the inward, rich *Possession* of it, for which you *suffer*, that you may feel your *Reward* with you, and your *Comforter* in
you

you to bear up your Spirits over all your *Sufferings* ; and so you will have a *Satisfaction* in your selves ; that whatever others say, or may think of your *Sufferings*, and the reason thereof, you know within your selves, that it is for the *Truth*, and its *Testimony*, that you *suffer*, and for the keeping of your *Consciences* clear in the sight of God. And so in the hidden Man of the Heart, you rest in quietness, in that hidden *Life* which you receive from Christ ; and here is your *Peace* and *Comfort*, which no Man can take from you ; no, nor Man knows of it, but such as are in *Fellowship* with you, who live in, and love the same *Testimony*. And therefore those, that know not your *Reward*, your *Crown*, nor your *Peace*, cannot reach to take it away ; and that is our Joy, that we have a *Crown* and *Inheritance*, that is out of their sight, and so out of their reach.

Oh therefore let all take heed, that through carelessness or looseness of *Spirit*, or any other thing you be not beguiled or betrayed from that, to the losing of it, while you are *suffering* for it ! You know, my *Friends*, it is possible ; such things have been even in our Age, that while some have been *suffering* for the *Truth*, they have been *betrayed* from the *Truth*, and the Innocency and Simplicity of it in their Hearts ; and so have *lost* the *Truth*, even that for which they were called to *suffer*. For you know, it is an *inward* thing, and must be held in the *inward* unity of the Mind in a spiritual Fellowship ; and if there be not a care, even while we are in one thing doing for the *Truth* in the *outward*, in the *inward* we may *lose* it, and our Justification by it ; and then whither shall we go for our *Peace* and *Recompence* ? The God of my Life give you all *Wisdom* and *Fear*, and fill you with holy *Reverence*, that you may still stand in awe before him, and be watchful over your spiritual *Path*, and the *Feet* of your Souls and Minds, that you may *invisibly* tread in the *invisibile way* of *Peace* and *Righteousness*.

And

And Dear *Friends*, live in *Peace* and *Love* together amongst your selves, and in a holy, solid *Life* before all Men, keeping out of the *Spirit* of the *World* in all things ; that as it is upon a Religious Account that you *suffer*, you may appear in all other things to be Religious Men, or otherwise you know, the *Truth* cannot be *honoured* by your *suffering*. For if Men, that *suffer* for or upon the account of *Religion*, appear not to be *Religious Men*, this overthrows the *Glory* and *Beauty* of their *Religion*, and brings it into *Dis-esteem* amongst Men: And therefore did Christ command, that our *Light* should *shine* before Men, by their seeing of our *good Works*, &c. And Dear *Friends*, have a care of *provoking* one another unto any thing that is *Evil* ; but endeavour to *stir up* and *provoke* one another unto *Love* and *good Works* ; that you may build up one another therein, and so help to *bear one anothers Burden*, and fulfill the Law of Christ, that you may all be kept up together in the *Justification* and *Peace*. And so Dear *Friends*, my Heart's *Love* being unto you, I send these few lines as a *Testimony* thereof, by which you may know, you are in my remembrance in the *Love* of God, and my Heart hath an honourable Esteem of your *Testimony*, and your *Sufferings* in Righteousness for the same. I desire to be remembered to Friends in the Country, both below *Carlisle*, and above, and Friends in the City; to *Jo. Carlisle* and Family, with the rest: My Wife's dear Love is to you all: My Love is with you. Farewell !

From your Friend,

J. B.

Dublin

Dublin the 12th of the 8th Month, 1685.

Dear Friends,

IN the universal Spirit of *Life* and *Truth*, and of *Righteousness* and *Peace* doth the tender Affection and pure Love of my Heart flow forth and reach unto you all, who are true Lovers of the Power and the Holiness of the same, wherein alone it is, that we bear the *Image* of him whose Name is *Holiness*, and his Nature and Being is *Purity*; so that in that only we do draw and may draw near unto him, and have Fellowship with him, and enjoy his Presence, who is our *God*, our *Life* and *Salvation*. And therefore in the Unity of that, whereby we have been quickened, and through which we Live unto him that hath quickned us, do I exhort and beseech you all, to mind with Reverence his secret and sweet *Visitations* by his Holy Power upon your Spirits in your Hearts; that you feel that to *appear* there, and so through the brightness of its *appearing* to destroy him, whose coming is after the *Working* of *Satan* with all *Power*, &c. and with all *Deceivableness* of *Unrighteousness* in them that Perish: And not only to appear and destroy him and his Works, but also to *abide* with you, and *dwell* in you, and so make you his dwelling-place. And then you being Watchful, shall not Watch in vain, because the *Lord* then will be your *keeper*; and then, as one said of old, *He keeping the City, the Watch-man watcheth not in vain*. Thus you may see it fulfilled in your own Hearts unto your own Souls, and so have Comfort and Confidence with Holy *David*, and with him Live above the fear of *Evil* (though you might walk through
the

the *Shadow of Death*, as he said) because of the Lord's being with you. And therefore, *Friends*, see that you all be mindful of him in his *Appearing* by his *Power* and *Spirit of Grace* in your *Hearts*, and let him have Room there, and not to be straitned, or thronged up or oppressed, for he delights to dwell alone there, and have the whole *Heart* to himself, and at his own disposing, that he may Fill it with that which he takes *Pleasure* in, and in which he only may be *Glorified* and *Honoured*. And therefore doth he require the *Heart*, saying. *My Son, give me thy Heart* : And Christ Commands, That we should *Love* him with all our *Hearts*, &c. So as I said, let him have room in your *Hearts*, and take heed, that with this World, the *Spirit* of it, *Nature* of it, and *Love* to the things therein, your *Hearts* be not filled, and so taken up, that there be not room for him, whose coming is with such *Glory* and *Fulness*, that he fills all that are rightly poor and empty, with that *Fulness*, *Richness* and *Glory*, that there can be no want to them, that have him for their *Portion* and *Inheritance* ; and so keep single in their *Hearts* before him. But where the *Heart* is filled with *Delight* in, or desire after other things out of the *Covenant* of God (which is out of his *Favour*) there the Lord will not have delight to Dwell, there is not room ; nay, he will not have delight to appear there, because it will be his *Grief* and an *Oppression* unto him. Was it not so of old, when he took up his Complaint against both *Judah* and *Israel* ? As you may see, *Amos* 2. how the Lord pleads with them, and threatens them, what he would bring upon them for their *Sins*, that he reckons up against them ; and withall to aggravate their *Crimes* (as he might justly do) he also reckons up, and tells them, what he had done for them, how he had destroyed the *Amorites* for their sakes, brought them out of the Land of *Egypt*, led them in the *Wilderness*, given them the Land of the *Amorites* to Possess, raised of their *Sons* to be *Prophets*, and their young Men to be *Nazarites* : But, saith he unto them, *Ye gave my Nazarites Wine to Drink, and com-*

manded my Prophets, saying, Prophecy not; behold, I am pressed under you, as a Cart is pressed that is full of Sheaves, saith he. Hence it may be understood, that when he hath been at work, and hath done good by his glorious Power, who worketh wonderfully for them (and now in them also) that believe in his Power; if there be a going from him, and a letting in of other things into the Heart, where he should Rule and have his Dwelling in Man, and so with Man, it becomes a Grief and an Oppression unto him, and so a Provocation, that he will not always bear it, nor spare Man, though he is long-suffering, as may be seen very fully in that Prophecy of Amos, and more at large through the Scripture, which was written for our Learning, that we might be warned, and thereby be stirred up unto that diligence, care and watchfulness, which may tend to our preservation.

And now considering these things that were of old, and observing, how that in our Age the Lord hath made known his wonted goodness unto us, even that which doth far exceed the outward Privileges of outward Israel; for that which he blesteth us withall, is a Possession and Enjoyment of a degree of his own Life, who is the Creator, by which he Created all things, which is more than the Enjoyment of the Creature; the Loss of which was the great penalty laid upon Adam, if he broke the Command; which he having lost, is again restored unto us through Christ Jesus, the Second Adam, the Lord from Heaven, which we having received, do thereby live unto God, and therein serve him.

And so Dear Friends, the thing that is chiefly in my mind unto you in the reach of the Heavenly Bowels, is, To intreat and beseech you all, To be tender in your Hearts, and careful over your Spirits, that you may not let in, nor join with any thing, that will bring Grief or Oppression upon your Life, or lead you into the Transgression of the Law thereof. Mind the Exhortation of the Apostle, Grieve not the Spirit, by which you are Sealed, &c.

And

And so as you are careful, watchful and wise to take heed unto the Holy Conduct and Blessed Leadings and Direction of this Spirit and the Law thereof, your Souls will dwell in *Peace*, and your Feet will tread in a *safe Path*, even the *Path of Peace*, and your *Steps* will not *Slide*; but you will witness what *David* said of old, to be true, *The Righteous shall inherit the Land, and dwell therein forever*; for saith he, *The mouth of the Righteous speaketh Wisdom, and his Tongue talks of Judgment. The Law of his God is in his Heart, none of his steps shall slide.* So here you see, what it is that keeps from *Sliding*, the *Law of God*, which is in the *Heart*; this preserved *David*, for it was as a *Lanthorn* to his *Feet*, and a *Light* unto his *Paths*.

Oh! my *Dear Friends*, you may be happy; yea, we may all be happy, if we be as careful as we ought, to *walk by this Rule*. Oh! the *Sweetness, Peace and Glory*, that he fills the *Hearts* of all his *People* with, that take heed unto his *Law*: the *Spirit* is not grieved, the *Life* of the *Soul* is not Oppressed, the *Soul, Life or Spirit* of *Man* is at ease, and so in the glorious *Liberty* of the *Sons of God*, and so in that state, where it can *Sing* unto the *Lord*, and *Praise* him. And therefore all of you mind your *Dwelling*, and inward *Liberty*, and *Spiritual Freedom* from all the *Corruptions* of the *World*, and of the *Flesh*, both inwardly in your selves, and all *Temptations* from without, that you may reign in the *Dominion* of the *Seed Christ Jesus* for ever, and so with him be *Co-heirs* of that *Heavenly Inheritance and Possession*, which he hath *Purchased* for you.

And so in the *Unity* of that *Life*, which reigns over all, do I very dearly *Salute* you all, who *Love the Truth*; and in that do I desire, that the *God of Life* may bear up your *Spirits* by his *Power*, over and a top of all that would *Defile or Oppress*; that you may be preserved to remain the *Sons and Daughters* of *God* without *Rebuke* in and among this

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Crooked and Perverse Generation, amongst whom do you
Shine as Lights, to the Glory of him who hath called you out
of *Darkness* into his *Marvellous Light*; who over all is wor-
thy of Glory and Honour and Dominion, World without
End. From

Your Friend and Brother in the Truth,

J. B.

Dublin, the 23d of the 11th Month, 1685.

Dear R. R.

IN the Love and Unity of the Blessed Truth, which lives
and abides for Ever, do I very dearly Salute thee and thy
Wife; and therein is my Heart's desire for you unto the Lord,
that by his blessed Hand and Power, you may be born up
and *supported* under all *Exercises*, that may attend, and in
your minds *Preserved* with an invisible Eye unto the Lord,
taking notice of his Orderings, as it is his *Hand*, that brings
to pass what he sees *Good*; and then in his Fear and Love
there will be a Reverent Submitting unto his *Will* without
Mur-

Murmuring or Repining at what the Lord doth. Though *Nature* in the *True* and *Natural Affection* (which good Men and Women cannot be without) may be broken and greatly *bowed down*; yet as long as the mind is preserved from *Murmuring* at what the Lord doth, it will be well, there will be a Heart Capable of giving him his due, as it was with *Job*.

Dear R. I must needs say, my Heart is concerned for you, both upon thy own Account, having heard of thy great *Weakness* there, and *Affliction* thou hast been under, and also because of the *Loss* of thy Dear and Tender *Daughter*, who in your *Absence* is taken away both from you and us. But what shall I say? It is so, and *the Lord hath done it*; and it is not safe to *Dispute* the Case with him, or say, *Why* hath he done so? But tenderly submit unto his *Will*, and bless him that *gives* and *takes away*, as he sees good. However, this I think I may say to thee and thy Wife with safety, you need not sorrow, as such who have no *Hope*, because of the ground God hath given for a *sure Hope* of her *Eternal Well-being*, which is the *Mark* we are all *Pressing* towards; and they are happy that do obtain it. For I was with her that *same day* that she *Dyed* in the Afternoon, and had a serious, weighty season with her. She sent for me, and told me, as soon as I came to her, *That now she was satisfied she must Die*; and her Heart was wholly set after her *Assurance of Peace with the Lord*; and her desires to us, to wit, her Husband and me, was, *That she Doctor might not trouble her or meddle with her, for she was not willing to be molested or hindered from a quiet Departure*. For her Heart was set after a peaceable Departure out of this World; as was evident from her words several times. And she was very sensible, and did speak to me with a good understanding; and seemed to be concerned for many (as she said) that came to Meetings in *Dublin*, who did not mind their Conditions, or the stay of their minds, which she feared,

feared, would scarcely be Saved. My Heart, I must needs say, was greatly affected with her *Exercife* and *Concern*, and was Comforted in the Sense of that living Presence, that was with us at that Season. And when we had spent some time together, and were Refreshed, and I to go away, she did most solemnly take her *Leave* of me in great Affection, and signified, how kind she took my *Visit*; withall seriously saying, *Farewel dear John, if I never see thee more*: And so I came away. In a few Hours after she was struck with Death.

In the Evening my Wife and I went again to see her, then we found her very Ill, but lay quiet, under the *Extremity* of her *Pain*. We, with several other Friends sat by and waited on her, until she Departed, which was about the 11th Hour at Night. She went away in *quietness*, as I found before was her *Desire*. And we sitting and standing quietly by her, our Hearts were broken; and I felt a *Glorious Melting Power*, which tendred my Spirit, and a *Brightness* and *Light* that did shine; and it was sweetly in my Heart, when she was Departed, *She is not gone into Darknes, but is in the Light*. The sense whereof was great Satisfaction to me, because I know the *Glory* is there, in the *Light* for ever. And now *poor Lamb*, it is her *Gain*, though your and our *Loss*. For considering her years, she was a *Modest* and *Good Example*; and as she said to me at that Season, *She was never inclined to Vanity*. And I perceived, her care was sometimes greatly for you, fearing your *Exercife* would be *Great*. Well, I must needs consider, that the *Loss* of such a *Dear Child* cannot but come very near *Tender Parents*; yet you may be comforted in a satisfaction of her *Well-being*, and so rest; and even say with *David*, *We may go to her, but she cannot come to us*. And so Comfort your Hearts in the Lord, and so rest in his Will.

And Dear R. this may find thee something better in Health, than we have of late heard; however, I am sure my Heart truly

truly desires, that it may be so : And if the Lord give strength, I should be glad to see thee here. For methinks, all this while thou hast been absent, thy place seems to be empty ; I cannot look upon it, that thou shouldst be from amongst us. But if the Lord give strength, thou shouldst be here, bearing and having thy share with us : For I look upon thee as one of us, and so methinks would not have thee delay, as the way opens. My Wife's very dear Love is to thee and thy Wife ; and our Love is dearly to *Ellin Callow*, and Friends there. For further account of things, I may leave to other hands : We are all quiet and peaceable here. So with my true and endeared Love unto thee, I conclude and remain

Thy Friend

J. B.

The above is a Copy of a Letter Writ by John Burnyeat to Roger Roberts concerning the Death of his Daughter Ann, late wife to Amos Srettel, who Departed this Life the 8th of the 11th Month, 1685, about the 11th Hour at Night.

For

For the Priests in CARLISLE, and
their Followers.

YE which stand up to *teach* the People, behold your Flock which ye *teach*, and see what is brought forth among them, such *Fruits*, as were never brought forth among them that were *taught* of God, nor by any that he sent. But the small Effect your *Teaching* doth bring forth for God, doth evidence to your faces, that ye are *not sent by him*, but *run*, and the Lord doth *not send you*, therefore doth the People *profit nothing* by you, but the *Fruits* of *Unrighteousness* do still remain among them, and they are not turned to God, and out of their Sins by all your *Teaching*. For *Persecution* is found in some, and *Pride*, and *Drunkenness*, and *Mocking*, and *Scorning*, and *Reproaching* of them that fear God, doth appear among them that follow you. Oh consider of it, you that take in Hand to *Teach* these People, did ever any of the Ministers of Christ own such for *Christians*? Consider of it, was *Persecution* found among the Saints? Or did they *Imprison* any? Shew *one* Example in the Scriptures for it, if there be any. Or did the *Apostles* own them for *Christians*: that did *persecute*? Consider of these things, Were not they *Enemies* to the Truth, that did *persecute* and *imprison*? And was it not the *Saints*, that the *Persecution* rose against? And did not the *Apostles* suffer *Persecution*? And were not they *Enemies* to Christ that *persecuted* them? And are not they *Enemies* to Christ that *persecute* now? Oh! that you would but consider of it, and see what *Generation* ye are of, and what *Fruits* ye bear! and whether ye and your Followers bear the *Fruits* of the Ministers of Christ and the Saints, or ye bear the

the *Fruits* of the *false Prophets*, and of the rude Multitude and *persecuting* Generation, that *persecuted* the Righteous: For from the beginning the Righteous were *persecuted* even from *Abel*; but we never read, that the Righteous did *persecute* any, but were always Sufferers. So it is evident, that they that *persecute* and *imprison*, are shut out of the *Life* of them that gave forth the Scripture, and are found in their steps, which were *Enemies* to the *Truth*, and did *persecute* them that lived in the *Life* of it. And so ye, that take in hand to *Teach* the People of this Town, look upon your *Flock*, and see, what *Fruits* are brought forth by some of them. Yet for all this your *Teaching* of them, you have not brought them to so much *Moderation* and *Love*, as was in *Felix*, who commanded a Centurion to keep Paul, and to let him have *Liberty*, and that he should forbid none of his *Acquaintance* to *Minister* or to come to him. But we find not so much *Moderation* nor *Love* among you, who say, ye are *Christians*; for we are kept in *Prison*, and our Friends are hindered to come to us. Oh be ashamed of your *Flock*, ye *Teachers*, that for all your *teaching*, ye have not brought them so far into *Moderation* and *Love*, as they were, who *persecuted* the Apostles and Saints; and so they must needs be far short of being true *Christians*. But you are *bad Examples* to them herein; for many of you, who are *Teachers*, do cause the Innocent to be cast into *Prison*, and *persecuted*; and so do manifest your selves by your *Fruits*, not to be in the same *Life*, the *Apostles* were in, who always *suffered*, and never did *persecute* any. So consider well, ye *Teachers*, of this, that your *Flock* is not a Flock of *Sheep* and *Lambs*, but, rather the Nature of *Wolves* doth appear among them, whose *Mouths* are open against the innocent, who live in the Nature of the *Lamb*. Are ye not therefore of those, who run, and the Lord never sent you? Who do not profit the People at all, who from time to time stand up to *teach* them, and yet they

remain in their *old Nature*, not changed from their former Conversation. Oh cease! Seeing no *Fruit* is brought forth to God by all your labour. Is it not for the *love* of *Money* that you *Teach*? And do ye not seek after the *Fleece* more than the *Flock*? And do ye not go from one *place* to another for *Rewards*? Let that of God in your Consciences answer. Is not this it, which *blinds* your *Eyes*, that ye do not see what Generation ye are of, when you read the Scripture? Which testifies, who they were that *persecuted*, and who they were that *suffered Persecution* then, in the Apostles days. Search the Scriptures, and see whether the *Persecutors*, or they that were *persecuted*, were the Saints of God in those Days? And whether the way be not the same now in these our Days, *yes* or *no*?

*From a Lover of your Souls,
who is a Sufferer in outward
Bonds in the Common Goal
in Carlisle, for the Truth's
sake,*

J. B.

The INNOCENCY
OF THE
Christian Quakers
MANIFESTED;

The Truth of their Principles and Doctrine Cleared and Defended, from the loud (but false) Clamours, base Insinuations, and wicked Slanders of *James Barry*.

Published for the general Satisfaction and Benefit of all, who simply desire to know and embrace the TRUTH.

He that hideth Hatred with lying Lips, and he that uttereth a Slander, is a Fool, *Prov. 10. 18.*

I have not sent these Prophets, yet they ran; I have not spoke to them, yet they Prophesied, *Jer. 23. 21.*

Therefore Night shall be unto you, that ye shall not have a Vision; and it shall be dark unto you, that ye shall not divine; and the Sun shall go down over the Prophets, and the Day shall be dark over them, *Mic. 3. 6.*

Prove all things; hold fast that which is good, *1 Thef. 5. 21.*

Several Papers having past between some of us, the People called *Quakers* of the City of *Dublin*, and one *James Barry* of the same (who calls himself an *Independent Minister*,) occasioned by his often abusing, and frequent reflecting upon us and our Principles, as Erroneous, in his publick Preaching, and sometimes in private Discourse; and an account thereof coming to divers of us, by several Persons, some notice we took of his said Reflections, and accordingly sent to him by way of Admonishment, but did not pursue it; not looking

upon it so very material for us to concern our selves with him, only returning his false Aspersions upon himself, he being reputed a Man so addicted to Rail against divers sorts of People, at last were necessitated, by the many Informations brought us, of his continuing his abusive Reflections upon us, and many desiring to see and hear us together, that they might be satisfied, whether it was so as he had said, or no; and accordingly sent to him, and desired him to give us a publick Meeting, and there to make good his Accusations, or otherwise to acknowledge the wrong he had done us therein. But in answer to our so just and reasonable a Demand, he sent a scurrilous Paper, wherein he both greatly abused us, and the Evidence we had quoted to him, as also several of our Friends, and their Writings in general terms, tho' to this day he hath not produced to us one Sentence out of all their Books, that he doth charge to be erroneous; yet had the confidence to bid us call in all such Books, and let them be burned by the Common Cryer, and deny the Authors of them; and withall denying, he had so said, as we were informed. We thereupon further examined our Evidence, who still affirmed, what he had declared, as aforesaid, was truth: And we also having the substance of the matter in two chief points, *viz. That we denied the Resurrection, and Salvation by the Coming of Christ*, witnessed by another of his Hearers, who declared, he had heard him so charge us; to which we returned him an Answer, giving him an account, how that we had examined the said Evidence again, and that he stood to his said Information; and also how that another Person testified as before-mentioned, with several Certificates from other Persons of other Abuses and wicked Accusations he had cast out against us. We therefore did renew our Demand unto him, *viz. To give us a Meeting, and then appear to make good his said Charges (if he could) against us, and that we would then also appear to vindicate our Principles, as laid down either by us or*
our

our Friends, whom he had so abused, whose names he had inserted in his first Paper.

After a long time he sent us another Paper, wherein he tells us, that by our method he perceives, we are not like to appear in publick to discourse Principles, &c. and in a boasting way tells us, that we will not vouchsafe him the least ground imaginable, on which to bottom a hope, that we and he shall come to *grapple* in a publick Contest, and so proceeds still in the denial of some of the matter in charge already proved, not failing to renew his Reflections upon us, and our Principles.

Now when we had received this boasting Paper of his, by which one might think, that he on his part should not fail to *grapple* in publick, we returned him Answer (seeing he denied some part of the Charge as laid down) and made him this offer as a moderate expedient, to give him a Meeting, and that the Witnesses and he might come face to face, and that they might have liberty before the People to declare their matter of Evidence, which they had to offer, and we to lay down our Reasons, why we were dissatisfied, and then he to say what he could to clear himself: and when all had said, what they had to say to the opening of the matter, we would quietly leave it to the Consciences of the People to judge, and believe, as they should find the Justice of the Case in their own understandings: and this being done, we offered to proceed to discourse with him about those three Principles, *viz. The Resurrection, Justification, and Perfection in Sanctification*, as to Degrees attainable; and further, about particular Election and Reprobation of Persons: and also offered to dispute with him Principle for Principle, so long as might tend to Edification, &c.

And for this end we demanded a Meeting, and desired an orderly and peaceable Auditory of sober People, that gravely in the fear of God we might go through those things in our Discourse

Discourse to our Satisfaction and their Edification, &c. And further offered our largest Meeting house for an Accommodation to the Meeting, if he pleased; or otherwise we would submit to go to any other convenient place of his appointing: and left it to him, to make it as publick as he thought good, &c.

Some time after he received this, he sent us another scurrilous Paper filled up with Reflections, not only upon us, but also upon the People that might have been at the Meeting, which he could not possibly know who, nor of what sort; he might have brought all his own Hearers, if he would, we put no limitation, but as above, an orderly, peaceable Auditory of sober People. But instead of coming to Grapple with us in publick (as he terms it) which one might have thought by his boasting there was to be no doubt of, he flies quite off from that, and tells us of Printing to the view of the World what we have to offer, &c. And in the beginning of his Paper tells us, *The expedient propounded in our last Paper is altogether vain and impertinent, &c.* and saith, *It rather bespeaks us Children not past our Non-age in those things, &c.* and further saith, *That our offering such an expedient for an Accommodation, &c.* He looks on it to be a part of that Subtlety of which the mystery of Quakerism is made up and constituted, in that we do so readily contrive, and under colour of seeming Zeal for Truth, propose such Mediums, as we doubt not will in the end, or event, make for the advantage of our Cause and Interest, could we, by our pretty Serpentine acts, as easily charm *James Barry* into a compliance with our Proposals, as our Semi-profeslites into a belief, that (because of our forwardness and seeming earnestness to appear for our dark and rotten Cause) the People termed *Quakers* are, beyond all dispute, the only holy and pure People, whom God hath blessed, &c. Thus far *James Barry*.

Now

Now let all sober unprejudiced Readers observe and consider, whether our Expedient that we offered, and the Mediums we proposed, be such as he would here suggest and insinuate? and whether there appears such subtle Contrivance and partial Intentions in our method for the advantage of our Cause and Interest, that in the end, or event, if our Proposals had been complied with, beyond all Dispute the Judgment must be given on our side, that we were the only holy and pure People whom God had blessed? Now our Offer was, as before related; and if our Proposals had been complied with, he might have brought whom he pleased; we excluded none that he would bring, nor put any limitation, otherwise than desiring an orderly and peaceable Auditory of sober People: so that it's evident, we had no Contrivance (nor could) in that method we desired, to have only such Persons, as would give the Cause on our side, right or wrong, as he would wickedly insinuate. But it's plain, for all his boasting and railing *Rab-*
shbekah-like, he has been contriving, how to find out a crafty shift to cover himself in his Retreat, not being willing to appear to our faces in publick, lest he should be publicly manifested and reproved for his unchristian Railing against us, and abusing and belying of us and our Principles behind our backs. But this is not all, that hath this tendency in his Paper; but he renews it over again, to perswade People to believe, That the *Quakers* had made such a choice of Moderators, as would give it on their side, let it be Non-sense or Heresie, or what it will; For, saith he, *you will not leave the Decision to men that are the same in Judgment with me, &c.* and in Answer he proceeds to give Judgment upon the Meeting that was proposed, to whom he saith, *he will not leave it;* (counting them the Moderators which the *Quakers* chose,) and thus represents the people, calling them *a dark, faithless and ignorant Rabble, whose Nature* (saith he) *is the very Recipient of spiritual darkness, and who will on that account suck*
and.

and drink in Whimsies and the poison of Error, as the Fish drinks Waters; with those kind of Moderators, (saith he) which the Quakers choose to decide Controversie in Matters of Faith, Non-sense and Heresie will be the best Divinity, Noise and Clamour set off with the paint and varnish of Multitude of Words and Texts of Scriptures, neither understood, nor rightly applyed, will be the most convincing Arguments to prove a Victory. By all this the Reader may see, that he would perswade the People, that the Quakers had made a choice of what sort of People they would have, and that they were such a People, whose Nature is the very Recipient of Spiritual Darkness, &c. And with whom Non-sense and Heresie would be the best Divinity, &c. Let all sober unbiaſſed People judge in this Case, whether he doth not greatly wrong us, yea or nay? for you may see he is left free to bring whom he would: What! could he find none but such to bring with him, to hear and judge? Secondly, You see what sort of People we desire, as in our Paper signified; and we also affirm, that it was the desire of our Hearts, to have sober, Conſcientious, Religious People, that would have their understandings exercised according to a good Conſcience, that they might discern Right from the Wrong, and receive every thing accordingly. And so he goes on further with a Lye from his Pen; and saith, Certainly, should James Barry consent to the Quakers in this Matter, he believes, the Quakers themselves, as well as others, would laugh at him. This is but a silly shift to endeavour to get off with, and he a Believer of a Lye; for we are more serious in our Resolutions, and intend better things in our Desires, than in the obtaining of them to Laugh at it. And we do believe, that if James Barry had given us a Meeting, as desired, and had given no more occasion, nor worse than his Answering our desire in that, no sober People would have Laught at him, nor have made Rimes of him neither; for all he saith, When he doth so, he will not be displeased with Quakers

Quakers, and others, if they do make Rimes of him for his folly in this thing. But the Wise in Heart may see the end of all these Evasions and Shuffles and impertinent Excuses, as well as his wicked Abuses, and ungodly Reflections and false Accusations, which he endeavours to cast upon us ; and so to the Understandings and Consciences of such we leave it, let them judge between us in this Matter.

But among all these he has yet another Proposal, which it may be he accounts a chief one, offered in a former Paper, and that is , that we agree upon Judicious Persons to be present at our Discourse , who may be in the capacity of Moderators, to judge indifferently, who is in the Right, and who is in the Wrong. *I can hear nothing of that, but willing you are (saith he) to leave the Dispute to be determined by the Conscience or Reason of every one; that shall bear.* We suppose, that in this Proposal he accounts himself above a Child, because he judges our Expedient we propounded, altogether Vain and Impertinent ; which rather bespeaks us Children not past our Non-age in those things we pretend to know : However we would have him produce his Example for his riper Age, he thinks himself grown into ; and seeing he judges ours Vain and Impertinent, let him prove his Proposal in this Case, to have been the Practice of the Antient Gospel-Ministers and Primitive Christians, and thereby he may Convince us of our *Child hood*. For when he Discourged with our Friends, that we sent, to whom we left it to conclude with him about time and place for a Dispute ; speaking about the Moderators, he said to them, *He looked upon it Improper, that those Moderators, which should be chosen, should be either of his People, or our People ; and gave this Reason for it, that then the Difference would still be the same :* So it's evident, that the Moderators must have been of a different Faith and Principle from us both. Now how this would consist with True Christianity, and with a right contending for the Faith

delivered to the Saints according to *Jude's* advice, let it seriously be considered. For us to give up our Faith and Testimony, and to be concluded, whether it's Right or Wrong, by Men not of the same Faith, we thought very improper, and that which no True Christian can do.

We do understand, the Apostles and *Primitive Christians* were concern'd in Disputes, and did contend for the Faith, and were to give an answer to every man that asked a Reason of the Hope that was in them, with Meekness and Fear, *1 Pet. 3. 15.* But where it was thus referred to chosen men agreed upon, not of their Faith, to judge who was in the right and who was in the wrong, is not to be proved from their Example, tho he proposeth, that the sacred Scripture shall be the standard of Examination, and trying every matter by. We find in *Acts 6. 9.* and *Acts 9. 29.* that *Stephen* and the Apostle *Paul* were concerned to dispute with such men of malice and bitterness, as *James Barry* appears to be ; but finds no such chosen Men to refer their Testimony, or the Difference between them, and their Opposers unto : We also find in *Acts 17. 17.* *Paul* disputed in the Synagogue with the *Jews*, and with the devout Persons, and in the Market daily with them that met with him : but nothing is said of such *Moderators* to be in such a capacity to judge, as *James Barry* proposeth ; and in *Acts 19. 8.* how *Paul* went into the Synagogue, and spake boldly for the space of three Months, disputing and perswading the things concerning the Kingdom of God ; and in the 9th *Versè*, that he disputed daily in the School of one *Tyrannus*, but nothing of *James Barry's* Method of *Moderators*. Therefore we leave it to *James Barry*, to bring forth his Example from the Standard he hath chosen, for examining and trying every matter by ; for if he do not, though he saith, we bespeak our selves *Children*, he will appear to be in a worse condition, not yet come to be a *Child*, and so not so far as the *Childhood* of the true Birth, without

out which none can enter into the Kingdom of God. But he saith, *Willing we are to leave the Dispute to be determined by the Conscience or Reason of every one that shall hear* : We do say, as touching those things which the Witnesses charge him with, seeing he denies some part of it, when he, and we and the Witnesses have said, what each hath to say, we will quietly leave it to the Consciences of the People, &c. and then proceed to Discourse of the three Principles aforementioned : and when we Dispute, and are perswading the things concerning the Kingdom of God, as *Paul* did, as before shewed, whether it be not most proper to leave or commend our Testimony to the Consciences of the Hearers in the sight of God, let Wise Men judge. For the Apostles, as they were concerned in the Ministry, and in handling of the Word of God, did by the Manifestation of the Truth commend themselves to every Man's Conscience in the sight of God, as you may see, *2 Corinth. 4. 1, 2.* And you may see, what he further saith in *Chap. 5. 11.* how he said, they were manifest to God, and did trust also, they were made manifest in the Consciences of them at *Corinth* ; and this is the furthest we ever intended, thus to leave it to the Consciences of People, and let them receive or reject, as they will answer it to God. And this is evident from the Scriptures, to be the Method of the true Ministers, and such as were concerned to dispute or perswade things concerning the Kingdom of God ; but not to give up our Testimony in matters of Faith so to be determined by any chosen or not chosen, whether it is right or wrong, and so to hold or deny accordingly, as to our selves and our own Faith ; that we find no Example for, from the true Christians. For *Paul* saith, They were made manifest to God, (and there he stood) and did trust, they were made manifest in their Consciences ; he also saith, *2 Corinth. 2. 15, 16.* they were unto God a sweet Savour of Christ in them that are Saved, and in them that Perish ; but to the one the Sa-

vour of Life unto Life, and to the other the Savour of Death unto Death. So that you may see, they did not give their Faith away, as it was to God; but commended their Testimony to every Man's Conscience, and left them to answer it to God, as they received or rejected. So that we do not find in the holy Scriptures *James Barry's* method of choosing Men not of the same Faith and Principle, to be in a capacity to judge, who is in the right and who is in the wrong, and so to end the Dispute by their Determination. We have been the more large in answering this, because it is looked upon by him and some of his Hearers, to be so wise and necessary a Proposal, that ours, in comparison to it, is accounted by them altogether vain and impertinent.

And to other Qualifications proposed by him, we answered thus in ours to his first Paper, That we look upon it, to be all our Duty to keep in the Fear and Wisdom of God, that we may be preserved out of all Clamours, Janglings, and unhandson or unchristian Railings, or Reflections on both sides, (which were also his own Terms, having thus assented to him therein.) We further said, *Being thus preserved, then to stand in our Christian Liberty, to endeavour that which may tend to the Honour and Glory of God.* There is one passage more in his Paper, we are not willing to omit the observation of, before we proceed further; where he saith, *Blessed they are, I confess, more than the generality of their Neighbours; but saith he, It is with that kind of blessedness, which is the Portion of God's Enemies; and so cites Psalm 17. 14. and Psalm 73. 12. where it is said; From Men which are thine Hand, O Lord; from Men of the World, which have their Portion in this Life; Behold, these are the ungodly, who prosper in the World, they increase in Riches.* And then *James Barry* saith, *I doubt not, but that this is one of the most powerful Engines, by which the art of Quakerism hath been propagated in the Kingdoms of the Earth.*

Now

Now let all sober People observe, how he applies these Scriptures, and how like it is to the rest of his envious doings; for first he confesseth, that we are blessed in having *Worldly Riches*; so then it is well, that what we have, comes as a Blessing, and is not wickedly got. *O but* (saith he) *it is with that kind of Blessedness, which is the Portion of God's Enemies.*

Now we would have him make out, how he knows it to be so; Are all that prosper in the World, and increase in *Riches*, God's Enemies? Surely nay; *Abraham, Job, David and Solomon*, when his Heart was enlarged in the Wisdom of God, and many other Faithful Men were *Rich*, and yet not *Enemies* to God. *Paul* in his Epistle to *Timothy* did not find fault with their being *Rich*; but desired, such might be warned not to trust in them, but to be *Rich* in good works. And *Christ* said, *It is more blessed to give, than to receive*, *Acts* 20. 35. Therefore it would be no unhappiness in *James Barry*, to have *Riches*, that he might rather give and be helpful to the Poor, than to be burthensom, and make his Ministry chargeable to his Flock; for we suppose, he is subject to seek and desire it, as well as other Men: as is evident from his receiving several sums of Money upon pretence of going into *America*, which when he had got, fail'd in performance.

Oh but he doubts not, but this is one of the most powerful Engines, by which the art of *Quakerism* hath been propagated, &c. but what reason he hath thus to believe, he doth not give: But we may easily believe, it is because he is full of Envy and Bitterness towards us, or else he might see cause to doubt of it. But in short, we say, that true Christianity, which he calls *Quakerism*, hath not been propagated by this Engine, but by the Power of God, which upheld his People. That it could not be the increase of *Worldly Riches* that propagated it, will plainly appear, seriously considering

sidering the cruel and grievous Sufferings of our Friends from the very first, that it pleased God to call and raise them up to bear a faithful Testimony to his Name and Truth. Surely, if they had sought the Riches, Ease and Glory of the World, they would not have chosen Afflictions, by chearfully giving their Back to the Smiter, and not with-holding their Goods from the Spoiler. Many to the losing of all, not having a Bed left to lye upon, nor Cattle to Till their Ground, nor Corn for Bread or Seed, nor Tools to work withal: Also Whipping, Stocking, Stoning, Imprisonment they have been treated with. For many years, not so few as a Thousand Prisoners at once; until Released by the present King, scarce a Prison in *England*, but hath been fill'd with them; besides many Pre-munired, their Estates seized, and they kept Prisoners, some for twenty years, others during Life, many hundreds dying Prisoners.

As at large may be seen in George Bishop's two Books, entituled, New-England judged.

All this in *Old England*. Yet *James Barry's* Brethren in *New-England* exceeded these Cruelties against our Friends there; not only Stockt, but Whipt so unmercifully their Flesh like Jelly, and in that condition drove them many Miles into the WilderNESS among the *Indians* and wild Beasts.

Yea, Tender Women have they tyed to a Cart, stript to the Waist, and whipt through several Towns, ten Stripes a piece in each on their naked Backs, and then unmercifully left them in Frost and Snow; also cut off Ears, burnt in the Hand, Banisht on pain of Death, and at last put four of our Friends to Death by the hands of the Common Hangman, on no other pretence, but meerly for being *Quakers*; in which Cruelty they continued, until stopt by an Order from the late King.

In *Plymouth-Patent* they made a Law, to take all the *Quakers* Cattle from them, except one, and in the Execution left the worst. Thus our Friends were fully tryed there; but the Lord, who called them not only to Believe, but also to Suffer, upheld them by his Power, so that they chearfully underwent all those Hardships, rather than violate their Faith, or make Shipwrack of a good Conscience. Now all seriously considering their Faithfulness towards their God, their Patience in Sufferings, their Peaceableness towards the several Governments they have lived under, their Honesty and Charity towards their Neighbours, will plainly demonstrate, *James Barry's* Charge cannot be true, *viz. the getting of Riches is one of the most powerful Engines to propagate the Art of Quakerism*, as he scornfully calls our Holy Religion; which we affirm to be no other than Worshipping God in his own Spirit and Truth: and doth also evidence, *James Barry's* application of the aforesaid Scriptures to be wicked and false, and not as *David* intended, who sets them forth in the 73^d Psalm, as you may see; *They set their Mouth against Heaven, &c. saying, how doth God know, is their knowledge in the most high?*

After all this abusing of us, and these shuffling Evasions, to avoid giving us a publick Meeting, he comes off thus; *Seeing therefore, that by coming together, the matter in Dispute is not like to be determined, it remains therefore, that what you have to offer in Vindication of your Selves and Principles, &c. be in Print exposed to the view of the World by you.* But let all consider, why we do not come together to endeavour the Determination of the Matters in dispute; and they may see it is, because he will not appear in publick, though he hath boasted as before, and now puts us to Print in Vindication of our Selves, and the three Principles before mentioned. But wherefore shall we Print in Defence, seeing he hath not in all his Papers laid down one Argument, nor brought

brought one Scripture to confute any of the three, as laid down either by us, or by our Friends whom he abuseth; nor yet as they are laid down by himself: and besides, the same Friends of ours that he names, and divers others, have writ in Vindication of two of the said Principles. So that whosoever desires to read the Vindication of them, may see it in *Samuel Fisher's Rusticus ad Academicos*, never yet answered; and in *George Whitehead's*, and *William Penn's*, (in answer to divers Books, and *Thomas Hick's* lying Dialogues; where he, like *James Barry*, forges many Lies against us) entitled, *The Christian Quaker*, &c. remaining unanswered either by him, or any else that we ever heard of.

And as for the third Principle, we never before him heard any judge *Perfection in Sanctification as to degrees, attainable in this Life*, an Erroneous Principle; and therefore it doth not so much concern us to vindicate in Print, that which so often is done already, and he to make no offer to confute them; however he after his former manner, as may be seen in his last Paper, can make a great threatening boast, saying; *At the back of your Vindication James Barry will send forth in Print his Arguments, to prove the Quakers grand Hereticks in these Points, &c.* And why would not *James Barry* give us a Meeting to prove us such, according to his former Boasting? Might not that have been convenient first, or otherwise in writing to have given us some Arguments, that we might have had something to have vindicated our Selves against, that wise Men might have seen a little into the ground of our Difference? But it is to be questioned, whether he hath any Arguments against them, that are fit to be brought forth before wise Men; and therefore his greatest Policy is to keep them hid, and so please Fools with his boasting of them. But, to do him Justice, we must confess, he hath given us cause to appear some way to vindicate our selves and our Principles, according to his de-

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mand; and since he himself propoeth Printing as the Method, now we think it not amiss to do accordingly, believing, he cannot reasonably find fault with that which he himself seems to advise unto.

In his first Paper, he calls us *Persons, who delight in brangling, and stirring up the Spirit of Animosity and Prejudice, and Men of as little Charity and Religion, as those we receive our idle Stories from*; whether this be not more his guilt, than ours, we shall leave to the Lord to judge, and also to Men of understanding, who have the knowledge of both our Practices. In his second Paper he charges our Principles to be *dark and uncertain*, but lays down no Arguments against them. In his last, before recited, you see, how he charges *Quakerism*, as he terms it, to be made up and constituted of *Subtlety*, and judges us to be in *serpentine acts*, and our Cause dark and rotten; and likewise you may see, what an Imputation of being *God's Enemies* he endeavours to fasten upon us in his Application of those two Scriptures, *viz. Psal. 17. 14. and 73. 12.* and in the conclusion of the same Paper giving his Reason, why he sent all his without date, tells us, *He did it willingly, having seriously considered, that a dateless Answer was at any time good enough for foolish and impertinent Stories, and nonsensical Whimsies.*

So that though he lays down no Arguments to confute our Principles; yet you may see, who are unbiassed and without prejudice, what confidence he hath to pass sentence upon us, and our Blessings, to be that kind of Blessedness which is the portion of God's Enemies, and that is a sad portion. Let him be as full of Envy as he can, to answer it, he need desire no worse for us; the Lord forgive the thoughts of his Heart, and the words of his Mouth, and bring him to Repentance, if he see good: for from these doings of his it appears, he is in the gall of Bitterness, and

wants Charity, which is the perfecting Vertue. He spares not to judge both us and our Principles, as the worst of Men and Principles, which if he speaks truth of us, then we are so indeed ; but he hath that yet to prove : and therefore he had been wiser, if he had first proved us such, and then given his Judgment upon us ; but alas ! his Malice and Envy would not suffer him to stay for that, lest he should be prevented for want of proof. You see, how he judges us to delight in brangling, and stirring up the spirit of Animosity and Prejudice, which is the work of evil Men, and our Principles dark and uncertain, and therefore not of God, who is Light and unchangeable ; and that our Religion is made up and constituted of Subtlety, then not of Simplicity ; and our Acts Serpentine, that proceed from the Wicked one, and not from Christ, that bruise the Serpent's head ; and our Cause dark and rotten ; then it is not in the Everlasting Light. All this being once proved by him, then he makes good his Application ; we are Enemies indeed to God and Christ : But all this we do deny, and leave at his Door to prove if he can ; and until then we lay it upon him, as a wicked Sentence and Judgment. But this is not all, tho' this were enough, if true, to make the *Quakers* and their Principles hated of God and good Men.

But in his Preaching, and other Discourse, as well as in his said Papers, he hath not spared to Rail, Abuse and pass Judgment upon us, as appears by several * *John Smith* Witnesses, one whereof * affirmed, that he heard him in his publick Preaching declare, That *the Quakers were the Spawn of the Jesuites, and that the Jesuites were the Spawn of the Devil*, which he himself hath since owned to two of our Friends, who spoke to him about it.

Now this false and wicked Accusation we utterly deny, and therefore turn it upon himself to prove the same ; we
having

having born our Testimony against them, as we do against him, and all others who stand up against the glorious appearance of Truth, as it hath pleased God to manifest it in this Day: and therefore do utterly deny to be of their Offspring; yet do desire, that in his next he would make out, how they are the *Spawn* of the *Devil*, and we their *Offspring in that Line*? So let all People consider the desperate boldness, harshness and hardness of this Man's Heart and Spirit; you see, how in his unwholesome Words he places us in the *Devil's Line* and *Offspring*, and so near as his *Grandchildren*; what worse can he make of us, or in what state that's more dreadful can he place us? Sure in his Judgment we are far separated from God: Doubtless he accounts us of the reprobate number, that God never had Mercy for, since he believes there are such.

It is also evidenced unto us, that he joined the *Quakers* and *Muggletonians* together, and said, that we did take upon us to know the Dimensions of God, *viz.* To know his *length, breadth, bigness, form* and *likeness*; which is altogether false: for we utterly deny such Erroneous Principles, and have born our Testimony against *Muggleton*.

Witness Thomas Smith.

It is also evidenced unto us by two *Witnesses*, that *James Barry* in his Preaching did affirm, that the *Quakers* were a bewitching, and blaspheming, erroneous People, cheating God of his Right; and that they did compass Sea and Land to make one Proselyte; and when they had done, made him two-fold a Child of the Devil more than before. Thus it appears, that he still endeavours to incense People against us, as that we are from the Devil, and are working for him, to turn and beget to him, and not to God. Those, with many more such like unchristian Reflections and Abuses against us and our Principles, are brought to us, and testified to have pro-

*John Kelson,
Thomas Cole.*

ceeded from his Mouth ; and therefore we offered, as before, that we desired a publick Meeting before the People, that the *Witnesses* and he might come face to face, and that the People might hear both sides with their *Witnesses*, and when all was heard, that we would leave it as before proposed. And this we thought might be a good opportunity for him to clear himself, if innocent ; but it's like, he knowing in his Conscience his guilt, made him fly from so reasonable an offer, and shuffle as he hath done, that he might escape coming to the Trial, lest he should be further manifested.

Now as to those three Principles *James Barry* promised to send forth his Arguments in Print, to prove the *Quakers* grand Hereticks in, they were in our Answer (to one of his said Papers) sent him, laid down, and expressed according to the following Words, viz.

To the first we affirm, That we own the Resurrection, and do believe, that the Righteous shall rise and ascend into Glory, and be glorified in Heaven with an Eternal Reward, and that the Wicked also shall rise and come to Judgment, and be turned into Hell to receive an Eternal Punishment. But that the same fleshy Body which must undergo Death and Corruption, shall rise and enter into Heaven, we leave for thee to prove, and make good from the Scriptures of Truth ; being our selves satisfied in believing what the Apostle saith, 1 Cor. 15. 36, 37. when he answers the Fools Question, saying, That which thou sowest, is not quickned, except it die ; and that which thou sowest, thou sowest not that Body that shall be, &c. and further saith, verse 44. It is sown a Natural Body, it is raised a Spiritual Body, &c. And in the same Chap. saith further, verse 50. Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption.

Thus

Thus we laid it down, and looking upon *James Barry's* Asserting, That *it must be the Fleſhly Body, which must Die, and see Corruption*, (for these are his words) we did believe, he contradicted the Apostle in so saying, and also Christ himself, who said , that the Children of the Resurrection were equal unto the Angels, &c. *Luke 20. 36.* And therefore did we offer to Dispute with him in the Vindication of our Faith, as to this Principle.

The second Errour that he charged upon us, was, That *the Quakers deny, that Men are Justified and Saved by the alone Righteousness of Jesus Christ, imputed without the Concurrence of inherent Righteousness.* And in another Paper Condemns us of Errour, for Believing, that *the Active and Passive Righteousness of Jesus Christ is not the only Righteousness (as imputed to us by God, without any mixture of Righteousness inherent in us) by the which Sinners must be Justified and eternally Saved.* We Answered.

That we do own Righteousness to be Imputed of God, and God's Imputation thereof to be a Blessing and Happiness unto Man ; but do not believe, that Sinners shall be Justified and Saved by the Imputation only of the Active and Passive Righteousness of Christ without us, without any Righteousness wrought in us by the Spirit of Grace, which comes by Jesus Christ.

Let all People (that are of understanding Hearts) seriously consider this, which he calls an Errour, and charges upon the *Quakers* for such an Errour, as that he will prove us *grand Hereticks* herein , &c. for allowing any mixture of *Righteousness inherent* in us, that is, cleaving to, or abiding in. One might think, he had never read the Scriptures, thus to exclude the work of *Grace* in the Heart. Did not the Apostle say, *Eph. 2. 5. By Grace ye are Saved, and vers. 8. again, By Grace ye are Saved, through Faith, not of your Selves ; it is the Gift*

Gift of God. And was not this Grace a Spiritual Gift? And was it not to be in their Hearts? Did not the Apostle say, *Let the Word of God dwell richly in you?* And were they not to sing with Grace in the Heart? *Col. 3. 16.* And was not Christ in them the Hope of Glory? *Chap. 1. 27.* And did not Christ say, *John 3. 3. Except a Man be Born again (or from above) he cannot see the Kingdom of God?* And *vers. 5. Except a Man be Born of Water and of the Spirit, he cannot enter into the Kingdom of God:* For that which is Born of the Flesh, is Flesh, and that which is born of the Spirit, is Spirit, *as v. 6.* From all which it is evident, that none can enter the Kingdom of God, without this Regeneration, and being Born again. And how can this New Birth be, without the work of the Spirit of Christ in the Heart? And how can this work of Regeneration be wrought, and no *Inherent Righteousness*? Or, how can it be, that a Man may be Born of the Spirit, or from above, and have no Righteousness abiding in him? And without this work of Regeneration and New Birth, you see Christ saith, he cannot enter the Kingdom of Heaven. This being rightly understood, let *James Barry* tell us, what manner of Justification and Salvation that is, which he means, that is without any mixture of Righteousness wrought in a Man, by the Spirit of Grace, or abiding in him; for he saith, *By the alone Righteousness active and passive of Christ, imputed without any mixture of Righteousness inherent, must Sinners be justified and eternally saved.* But it is evident from Christ's Words, that by this eternal Salvation of *James Barry's*, a Man cannot enter the Kingdom of God, for they are not prepared for it. Behold, Christ saith, *John 15. I am the Vine, ye are the Branches; abide in me, and I in you:* And *verse 5. He that abideth in me, and I in him, the same bringeth forth much Fruit: Without me ye can do nothing.*

Now can it be possible, that any should be in Christ, and Christ in them, and yet no *Righteousness Inherent* (that is, sticking to, or abiding in them;) and yet they, as Branches bearing Fruit, and if they do not bear Fruit, they are to be taken away; then not Saved and Justified, if they be taken away; and if they bear Fruit, Christ is in them, and they in him: Then, if it be so, *Righteousness is Inherent*, both by sticking to, and abiding in. So let *James Barry* make out, how any can be in Christ, and Christ in them, and no *Righteousness Inherent*: Or otherwise, how any can be Fruitful, and consequently Justified and Saved, and Christ not in them, and they in him; seeing Christ saith, it cannot be: And *verse 6*. You may see the end of all, that abide not in Christ, *As withered Branches cut off, they are gathered for the Fire*. So that they that abide not in Christ, bear no Fruit, and are neither Justified nor Saved, agreeing with the very Parable Christ speaks, *Matth. 9. 17. Neither do Men put New Wine into Old Bottles, else the Bottles break, and the Wine runneth out, and the Bottles perish, &c.* Which plainly demonstrates, there must be an inward work of renewing; for it is not the Old, that must enter: Therefore the Apostle saith, *2 Cor. 5. 17. If any Man be in Christ, he is a new Creature*: And in *1 Cor. 5. 7*. The Apostle exhorts them, to *purge out the old Leaven, that they might be a new Lump, &c.* and in *Gal. 6. 15*. The Apostle having spoken before of the effects of the Cross of Christ, tells them, That in Christ *Jesus neither Circumcision nor Uncircumcision availeth any thing; but a new Creature*. So that we may see, the Apostle (who believed his Master's Doctrine) pressed to have it answered, by witnessing the *Old Man put off, which was corrupt according to the deceitful Lusts, and to be renewed in the Spirit of their minds, &c.* *Ephes. 4. 22, 23*. And in *Col. 3. 9, 10*. There you may see, that the Apostle tells them, they had put off the *Old Man with his Deeds, and had put on the New,*
which

which was renewed in Knowledge after the Image of him, who had Created him ; and was not this new Man Christ, or at least the bringings forth of his Power in them ? for the Apostle saith, Rom. 13. 14. But put ye on the Lord Jesus Christ, &c. and Col. 2. 6. As ye have therefore received Christ Jesus the Lord, so walk ye in him. And Col. 3. 11. Having spoken of them that had put on the New Man, as before ; saith, Where there is neither Jew nor Greek, &c. But Christ is all, and in all. As the Apostle saith, 1 Cor. 1. 30. He was made of God unto them Wisdom, Righteousness, Sanctification and Redemption.

So here was the true Imputation, or gift of God, thus given or made theirs, and so imputed ; and so they did witness his Power to Work in them ; as the Apostle saith, *Ephes. 3. and 20. And in the same Chapter you may see, how he desired with bowed Knees unto the Father of our Lord Jesus Christ, that he would grant them according to the Riches of his Glory, to be strengthened with might by his Spirit in the Inward Man ; and likewise in his Epistle to Titus 3. 5. Having spoken of the Love of God to Mankind, Not by works of Righteousness which we have done, but according to his Mercy he Saved us, by the washing of Regeneration and renewing of the Holy Ghost : So here still the Apostle hath regard to the Doctrine of Christ, and Maintains Regeneration through the Renewings of the Holy Ghost ; so they were Washed thereby, and Born thereof. To this agrees another Testimony of his, 1 Cor. 6. 11. Having told them, that the Unrighteous shall not Inherit the Kingdom of God ; and having reckoned up to them the wickedness, that the Gentile were given to ; saith, And such were some of you, but ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God.*

And what saith James Barry, was not Righteousness here wrought in them ? was there none *Inherent*, when this work
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of Sanctification and Washing was wrought by the Spirit ? or were they Saved and Justified while they were in those gross Evils before-mentioned ? If so, let us know, what manner of Salvation it was ; for the Apostle saith, *None shall Inherit the Kingdom of God* ; and the same Apostle saith, *Phil. 2. 12, 13. Work out your own Salvation with Fear and Trembling ; for it is God, that worketh in you both to Will and to Do of his good Pleasure.*

Now it is evident, that though they Preached Remission of Sins past, in the Name of Jesus, to those that did Believe, and so through Faith their Sins came to be Blotted out ; yet without this Washing of Regeneration, and work of the Spirit to Renew them, that they might be Born again, as Christ had said, they could not enter into the Kingdom of Heaven. And therefore you may see how the Christians witnessed the New Birth, and how the Apostles laboured for it ; yet this neither was by them then, nor is by us now accounted Man's work alone : But was the work of Christ in them by his Spirit. And that was the reason, why the Apostle came under such a Travel, as in *Gal. 4. 19.* where he saith, *My little Children, of whom I Travel in Birth again, until Christ be Formed in you.* Here the Apostle was concern'd, lest they should be lost, and he had bestowed upon them Labour in Vain, as verse 11. seeing they were going out into the Observations, which were unprofitable ; and therefore in *Chap. 5. 16.* saith this, *I say then, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh.* So you may see it was the Spirit the Saints were to walk in, and thereby was the overcoming of the Flesh, with its Lusts. As the Apostle in *Rom. 8.* doth at large Testify ; and tells us plainly, *verse 9.* That if any Man hath not the Spirit of Christ, he is none of his. And verse 14. saith, *As many as are led by the Spirit of God, they are the Sons of God.* But James Barry with some of his Hearers denied Revelation, and accounted it an Errour in us to own it ;

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and therefore it cannot be expected, that they should walk in it, who deny it, or that they should be Adopted by it, or Sealed by it. And therefore let *James Barry* in his Answer make out, how they came to be Christians, or Children of God, and whether they are Christ's, and how they came to be so, and whether they own Regeneration necessary to Salvation, Yea or nay : And whether this Eternal Salvation he saith Sinners are Saved by, without any Mixture of Inherent Righteousness, do fit Man for the Kingdom of God, Yea or nay : And whether any Man can reap Benefit by the Active and Passive Righteousness of Christ without, except he have a True Faith ; and whether any Man can have a True Faith without the Word of Faith ; and whether this Word of Faith be not in the Heart, &c. ? Yea or nay : And whether true Faith be not an Effect of this Word in the Heart, Yea or nay ; according to *Rom. 10.* *And this is not the speech of the Law, but of the Righteousness of Faith,* as in verse 6th. and 7th, *Thou need not say, who shall ascend into Heaven to fetch Christ down, or who shall descend into the Deep to bring him again from the Dead,* &c. verse 8th, *The Word is nigh in the Heart and Mouth :* This is the Word of Faith, which we Preach, and is this Word there in the Heart ? And doth it beget Faith in Christ, and concerning his Righteousness, and yet no Righteousness within ? For *James Barry* will have no mixture ; it must be a Faith without Righteousness, or else a Justification and Salvation without Faith. So let him send forth his Arguments to prove us grand Hereticks according to his Promise, and then it may be seen, what we have further to say in the Vindication of our Principles ; which if he do not, let it rest upon him as such a one, and let Error and Heresie lye at his Door.

The next Error that he chargeth upon us, as he lays it down in his own Terms, is, *That we do own Perfection in Sanctification as to degrees in this Life.*

Ans.

Answer. We having said so much before, tending to prove this no Errour, in our so owning of it, need now say little more; especially, seeing we never heard it accounted an Errour before, till now by him, and do question, whether any will be now of his mind. The Apostle, as is shewed before, said to the Saints, *They were Washed, and they were Sanctified*: And again, he speaks of their being Saved by the Washing of Regeneration, and Renewing of the Holy Ghost; and Jude (verse 1.) writes unto such as were *Sanctified by Gods the Father, and Preserved in Jesus Christ*. Was this Washing and Sanctification, which was by God the Father, and by his Spirit, and in the Name of Jesus Christ, altogether without *Perfection*, that it is by James Barry accounted an Errour, to hold *Perfection* of Sanctification in any degree? What! are the Works of God and his Spirit in Christ so Imperfect, that they admit of no degree of *Perfection* in them? Then how should the Saints *Perfect Holiness* in the fear of God, according to the Exhortation given by the Apostle? 2 Cor. 7. 1. We look upon it, thus to charge God in the Work of his Spirit in Christ, to be little less than *Blasphemy*. David saith in *Psal.* 18. 30. *As for God his way is Perfect*: And in verse 32. *It is God that girdeth me with Strength, and maketh my way Perfect*. And Moses saith, *I will Publish the Name of the Lord, Ascribe ye Greatness unto our God; he is a Rock, his Work is Perfect, for all his ways are Judgment, &c.* Deut. 32. 3, 4. These bear a better and truer Testimony for God, his Ways and Works, than James Barry, who will admit of no degree of *Perfection* in Sanctification; which we always held to be the Work of God and his Spirit in Christ wrought for the Saints, and in the Saints: As the Prophet also Testifieth, *Isa.* 26. 12. *Lord, thou wilt Ordain Peace for us, for thou also hast wrought all our Works in us*.

To Vindicate these our Principles, or any thing Writ in Vindication of them by our Friends, which he hath Abused,

viz. George Fox, George Whithead, William Pen and Edward Burroughs ; we offered to give him a Meeting, and with him to Dispute fairly, that it might be Manifest, whether his or ours did most agree and concur with the Testimony of holy Scriptures.

We offered further then, to Dispute with him about the Doctrine of Particular Election and Reprobation of Persons, or of Christ's not Dying for ALL Men ; and told him, we were desirous to be Informed, what Gospel of glad Tidings Ministers of such a Faith and Principle had to Preach to them *that Christ Died not for*, which might tend to their Benefit unto Salvation ; or whether they never press such to Believe as a Duty Incumbent, nor ever offer Salvation unto them in the Name of Christ, if they do believe ? This we said we did look upon to be a material Principle, and ought to be cleared up, because it concerns so great a part of Mankind. And *James Barry's* Messenger, that he sent with his Papers, said, That *James Barry* would lay down his Life in Vindication of this Principle : Therefore we expect he should Inform us, what Gospel he hath to Preach to them *Christ Died not for*, and what object of Faith he hath to lay down for them to Believe in ; for Faith must have an Object : Or whether they do not press it, as a Duty in general upon all to Believe ? And then let us know their Method of Distinction, who Preach not the Gospel to every one ; for sure, there can be no Gospel of glad Tidings to those *Christ Died not for* : And we know 'tis the common Opinion of such, that they that Christ Died not for, are the greater Number ; and if this Doctrine of theirs be true, how can the Message of the Angel be true ? *Luke 2. 10. And the Angel said unto them, fear not ; for behold, I bring you good tidings of great joy, which shall be unto ALL People.* And in the same Chapter you may see, what *Simeon* said, *For mine Eyes have seen thy Salvation, which thou hast prepared before the*
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Face of *ALL* People. Here he Witnesseth to the general Offer of God unto *ALL*. And the Apostle, *Rom. 5. 18.* saith, *That as by the Offence of ONE, Judgment came upon ALL Men to Condemnation; even so by the Righteousness of ONE, the free Gift came upon ALL Men unto Justification of Life.* And in *Psal. 68. 18.* David, speaking of Christ, saith, *Thou hast ascended up on high, thou hast led Captivity Captive, thou hast received Gifts for Men; yea, for the Rebellious also, that the Lord God might dwell amongst them.* And to this agrees the Parable of the Sower, whose Seed fell some on the High-way, some on the Thorny, some on the Stony, and some on the good Ground: And also the Parable of the Talents, *Matr. 25. 15.* where it is said, *He gave to every one according to their several Abilities;* but *ALL* did not improve, as Paul saith, *Rom. 10.* *They have not all Obeyed, though they had Heard:* and in *1 Tim. 2. 6.* you see what he saith of the Mediator, *Who gave himself a Ransom for ALL Men, to be Testified in due time.* *2 Cor. 5. 14.* *For the Love of Christ constraineth us, because we thus judge, that if one Died for ALL, then were ALL Dead;* and was not their Judgment right in this? *Heb. 2. 9.* *But we see Jesus, who was made a little lower than the Angels for the suffering of Death, Crowned with Glory and Honour, that he by the Grace of God should tast Death for EVERY Man.* So you see, that by the Grace of God he should tast Death for EVERY Man; and yet James Barry and such, by their ungracious Limitations, would have it to be but for a few; and so he goes to contradict the Scripture, and so is witnessed against, by that which he said should be the Standard to try every thing by; And therefore is not true according to the Standard. And in the 1st Epistle of John 2. 2. you may see what he saith of Christ and his Death; *And he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World:* So not for theirs only, but also for the Sins of the whole World. And *2 Pet. 3. 9.*

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There the Apostle tells us of the *Long-suffering of God to us-ward, not willing that ANY should Perish, but that ALL should come to Repentance.* And the Prophet Ezekiel, being of the same mind, declares fully in the 18th chap. That the Lord hath no pleasure in the Death of a Sinner, but rather that he would Repent and Return. Many Scriptures might be laid down to witness against this unrighteous Principle of limiting God in the universality of his Love to Mankind ; for the rejecting of which, and slighting the offers of Free Grace, which has appeared to all Men, according to *Titus 2. 11.* Man brings destruction upon himself.

But *James Barry's* Messenger that he sent, which we suppose may be an esteemed Member of his Church, did charge it to be Blasphemy for any to say, That *Man could do contrary to the Will of God* ; and when it was offered to be proved in an hundred places of Scripture and more, where the *Will of God* was manifest, and that Men did contrary to it ; for if it were not so, we should not have Sin committed ; for in the Scripture all sorts of Sin are forbidden : After this was offered, he still affirm'd it. And further discoursing of what benefit the Reprobate could have by the coming of Christ, he said, the Devil had a benefit by it ; but being much desired to shew wherein, he could make nothing out.

James Barry makes a Boast of his Hearers, most of them being in a state of Grace ; but if they be not founded upon better Principles than these, they are far from being in a state of Grace and Happiness. Therefore in Charity we desire, they may look to their standing, and not to be settled upon such unsound Principles, as *James Barry* the *Independent Minister* (as he calls himself) labours to settle them in ; which is opposite to God's Free Grace, which brings Salvation.

James

James Barry also, with some of his Hearers, did account it an Errour in the *Quakers* to own *Immediate Revelation*; and said, they did disown it. Now seeing it is so, that the immediate Spirit of Christ, and its *Immediate Revelation* is denied by him; we demand of him, how he came to be a Minister, and whence he hath his Ability, and that Knowledge of God he pretendeth to have, and from whom he hath received his Gospel that he Preacheth? Its evident enough, not from Christ; for indeed it is not like his, nor him, who *would have gathered the Children of Jerusalem, as a Hen gathereth her Chickens, and they would not*; therefore were they rejected, because they would not be gathered. The Apostle saith, 2 Cor. 3. 6. *They were made able Ministers of the New Testament, not of the Letter, but of the Spirit*; and verse 5. saith, *Their sufficiency was of God*; and Gal. 1. 11, 12. the Gospel which Paul Preached, *It was not after Man*; for he neither received it of Man, neither was taught it; but by the Revelation of Jesus Christ; Eph. 3. he declares, *That he was made a Minister according to the gift of the Grace of God given unto him by the effectual working of his Power*; and Peter saith, 1 Pet. 4. 11. *If any Man speak, let him speak as the Oracles of God; if any Man Minister, let him do it as of the ability which God giveth, that God in all things may be glorified, &c.* Now how is this Ability received from God, if not by his Spirit? and therefore he gave different Gifts of the Spirit for the work of the Ministry, and by that they were opened and enlarged, and made able. But James Barry denying this, from whom hath he his Call? and whence hath he his Gospel and Ability? If he saith from God; We desire to know, how he received it, being not by the Spirit, he having denied that; and if it be not by the Spirit, it cannot be from God: For what a Man receives of Spiritual Benefit, it must be by the Spirit, either immediately, or mediately by its working through an Instrument.

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Therefore let him make out, how he comes by his *Call*, *Ability* and that *Necessity* he pretends to be upon him? for the Divine Spirit being denied, it must be from Man, or else from his own corrupt Heart, for Self-interest; which is most probable, that he might get Gain and live upon the People: For it is evident, his *Necessity* is not the same that was upon the Apostle, 1 Cor. 9. 16. He owns not his way of receiving it, nor doth follow his Example in Preaching it.

And to his *Hearers* this Advice we give: Consider well your State, and whether you *profit* under his Ministry or no: For of old, they that ran, and the Lord did not send them, did not *profit* the People; for he denying *Revelation* by which the Father and the Son is savingly known, no other Knowledge is come to without it, but by Hear-say, which is not that Knowledge Christ speaks of, which is Life Eternal. And for your satisfaction, read the following Scriptures, Mat. 11. 27. Christ saith, *Neither knoweth any Man the Father, but the Son, and he to whomsoever the Son will reveal him.* So Christ is positive, that no Man knows God but by his Revelation, Mat. 16. 17. Christ saith, it was the Father that Revealed him unto *Peter*; and Gal. 1. 15, 16. There you may see the Father Revealed his Son in *Paul*, 1 Cor. 2. 10. The Apostle speaking of the great things God had prepared for them that love him, saith, *God hath Revealed them unto us by his Spirit*; and in Eph. 1. 17. you may see, how the Apostle prayed for the Saints, That God the Father of our Lord Jesus Christ, the Father of Glory, would give unto them the Spirit of Wisdom and Revelation in the Knowledge of the Son; and 1 Cor. 14. 30. he saith, *If any thing be Revealed to another that sits by, let the first hold his Peace.* Here you may see, that from the Testimony of the Holy Scripture (which your Minister said, should be the Standard to try every thing by) in the true Church,
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Revelation was expected, and to be given way to in the Church ; and by the Apostle was prayed for, that God would give the *Spirit* and *Revelation* unto the Church ; for he knew they could not Worship, Pray, Preach, nor Sing aright without it. And what ! Is this accounted an Error now by your Minister or you ? Where is your Standard ? Will you not come to the Scriptures, nor to the Spirit neither ? Where is your Bottom and Foundation that you Build upon ? What's your Root that bears you ? You have got a foolish Builder, he will not follow the Example of *Paul*, a wise Master-Builder, 1 Cor. 14. 15. *Paul* said, *He would pray with the Spirit, &c. and sing with the Spirit, &c. Eph. 5. 18.* There the Apostle exhorts them, *To be filled with the Spirit* ; and Rom. 8. 26. he saith, *They knew not, what to pray for as they ought, but the Spirit helped their Infirmities, &c.* And Christ in the 4th of *John* saith, *That God is a Spirit, and they that Worship him, must Worship him in Spirit and Truth* ; and such doth the Father seek to Worship him. Now let your Minister clear these things up to you ; how in your Church or Families either, he and you denying Revelation, can Worship aright, Preach, Pray or Sing aright ? and by what you have Ability, and know what to Pray for, without the Spirits help ? What ! are you so strong of your selves, in your Self-Ability, that you do not need that which the Apostles, and all true Christians sought the help of, and could not do without ? Nay, it was that, by which they knew what to Pray for, and therefore they waited for its Assistance : And *Paul* said, he would Pray with it. You may make long Prayers, like the *Pharisees*, but what will it avail, it being done without that, in which the Saints had access to God ? So here your Praying and Worship, and Separation or Gathering being without the Spirit, what can it be, but from self, and in self ? And so like them spoken of in *Jude* 19. *These be they, who separate*

themselves, sensual, not having the Spirit. And we desire you to read the 8th Chapter to the *Romans*, and consider, what you are to walk after, as Christians, and to be led by, and to live after; and with what you are to mortify the *Flesh*, or the deeds of the *Flesh*, if you own a Mortification needful to Salvation; and whether you can be Christ's, and not have his Spirit? and whether you can be the Sons of God, and not be led by his Spirit? And whether you are Children but by Adoption? And if by Adoption, whether this Adoption is not by the Spirit? And whether it was not the Spirit it self, that bore witness with the Saints Spirits, that they were the Children of God? As *verse* the 16. And then consider what your Evidence is, or whether ye have any or no? You considering these things weightily, will certainly find your selves at a loss, while ye are denying the Spirits discovery or *Revelation*, whatever *James Barry* may tell you of your being in a State of Grace.

And therefore ought all People to be turned unto the Spirit and Light of Christ Jesus in their Hearts; and if your Minister do not direct and turn you thereunto, he is no Minister of Christ, nor will ever bring you to Christ your Saviour, and then, how can you be saved? And if he turn you to the *Light* and *Spirit* of *Christ*, then he must own the *Revelation* thereof in the Church, or else he denies Christ in his Offices to teach his People, who is both King, Priest and Prophet in his Church; and if he turn People to the *Light*, then he must not Preach against it; but if this be not a part of his Message, that *God is Light*, and Christ is spiritually the *Light* of the *World*, and so a part of his work to turn to this *Light*, he is no Minister of Christ. And for your Satisfaction read these Scriptures; *Paul*, a true Minister, *Acts* 26. 18. speaking of God's sending him to the *Gentiles*, said, *It was to open their blind Eyes, and to turn them from Darknes to Light, and from the Power of Satan to God.*
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And 1 John 1. 5. he said, their Message which they had heard of him, and declared, was, *That God is Light*: So then they that turn People to the *Light*, turn them to God and Christ, as is further evident from Christ's own Words, Joh. 8. 12. *Then spake Jesus again unto them, saying, I am the Light of the World, he that followeth me, shall not walk in Darkness, but shall have the Light of Life.* And John the Baptist's Testimony concerning him (who was the Eternal Word, by whom all things were made) was, *That he was the true Light, which lighteth every Man that cometh into the World,* John 1. 9. And Christ commanded to believe in the Light, John 12. 36. saying, *While ye have the Light, believe in the Light, that ye may be Children of the Light,* &c. So People are both to be turned to the Light, and to believe in the Light, and to walk in it; or else whatever be professed, People can be but Children of Darkness, and such as know not, whither they go. And in Isa 42. 6. and Isa. 49. 6. you may see, how God promised, that he would give Christ for a *Light*, &c. so that they that deny and slight the Light, deny Christ, God's Light and Salvation. And Eph. 5. 13. the Apostle saith, *That all things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest, is Light.* So that you may see, what need People have to mind the Light, or else they must be ignorant of their States, and also of the Glory of God; for in the Light is the Knowledge of God's Glory received, as may be seen in 2 Cor. 4. 6. and also you may see where this *Light* is to shine; *For God who commanded Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.*

Much might be said in the Vindication of this Testimony for the true *Light*, wherewith Christ hath lighted every Man; but this may suffice to all that will believe the Scriptures, and accordingly turn their Minds to the true Light of

Christ, that he may give them a right understanding to know him that is True, according to 1 *John* 5. 20. seeing *James Barry* in his last Paper seems to accuse us, as if we would bring Texts of Scripture neither understood, nor rightly applied; therefore when he sends forth his Answer upon the back of our Vindication (according to his promise) let him give his Applications upon the fore-cited Scriptures, which are quoted for the Proof of our Principles, and as an Evidence against his: and so let him prove us *grand Heretics*, as he said he would; or otherwise let him leave off his boasting, and cease from belying and abusing of us, as formerly he hath done.

Written in Vindication of the Truth, our selves, and the rest of our Traduced Friends.

Dublin, the 20th of the
first Month, 1687.

John Burnyeat,
Amos Stretzell.

P O S T S C R I P T.

James Barry's Answer to two Letters (sent him by *Anthony Sharp*) which by way of Postscript was in his last paper to us in the following Words, viz.

I do acknowledge my self indebted to your Scribe, viz. Anthony Sharp, in two most exquisite and polite Letters, the which I hope to answer, when I have little else to do: So begging his Worships Patience may bear a little longer with my slowness in this Business, I bid him Farewell. J. B.

For Answer. *Anthony Sharp* being abused and belied in particular, as well as we and our Principles in general; when *James Barry* finds leisure to answer his Letters, we shall leave *Anthony Sharp* to reply, who doubtless therein will further manifest both him and his folly, without either such delays, or using such vain and scornful flouts, improper to have come from the Pen of a Christian, much less a pretended Minister.

Memorandum. If any be desirous to see the several Papers, that have past betwixt *James Barry* and Us, the Originals may be seen with *Amos Stretzell*, at the *Band and Hood* in *Back Lane*, and true Copies thereof with *Thomas Ashton*, at the *Three Kidds* and *Gloves* in *Cavan-Street*, *Dublin*.

THE
Holy TRUTH
AND ITS

Professors Defended :

In an Answer to a LETTER writ by *Lawrence Potts*,
Priest of *Staplestown* near *Catherlough*, unto *Robert*
Lackey a Parishioner, and formerly Hearer of the said
Priest ; Occasioned by his forsaking his Ministry, and
embracing the blessed Truth herein vindicated.

By *John Burnyeat*, and *John Watson*.

Take Counsel together, and it shall come to nought ; speak the Word,
and it shall not stand : for God is with us. For the Lord spake thus
to me with a strong Hand, and instructed me, that I should not walk
in the way of this People, saying ; Say ye not, A Confederacy to all
them, to whom this People shall say, A Confederacy ; neither fear ye
their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let
him be your fear, and let him be your dread, Isa. 8. 10, 11, 12, 13.

ADVERTISEMENT TO THE READER.

Christian Reader,

A *Nother Letter coming to our Hands subscribed J. T. the tendency thereof being to beget a dislike in R. L. (to whom it was Writ) to the Principles of Truth, as professed by us the truly Reformed Christians, called Quakers; and to prevent the writing of more such, occasion'd our making thus publick the following Answer to Priest Potts's Letter; and the rather, understanding the said J. T. saw it, and takes no notice thereof in his, although it Answers the substance thereof, excepting in these following particulars.*

1. His accounting it an Error in us, Not to Swear.

Ans. We in short say, we have Christ's Command for not Swearing, Matt. 5, 3, 4 Swear not at all; And seconded by the Apostle, James 5. 12. which we believe ought to be observed by all Christians.

2. He

2. *He charges us with Denying the Trinity as he terms it.*

Ans. We do really own the Three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One, John 5. 7. And we also own the Three that bear witness in Earth, the Spirit, the Water and the Blood, and these Three agree in One, as verse 8. and so we do, and always did believe, according to the Holy Scriptures.

3. *He charges us with Denying the Scriptures to be the Word of God.*

Ans. We believe the Scriptures to be what they call themselves, a Testimony or Declaration, as in Luke 1. 1. John 5. 39. But Christ we own and believe to be the Word of God, according to John 1. and Rev. 19. 13. So we own the Word of the Lord, that came unto the Prophets, saying, as in Ezek. 7. 1. and in divers other places; and we own and believe the Sayings of the Word, as recorded in the Holy Scriptures. So the Word, that came unto the Prophets, was the Sayer, or that which spake unto them; and the Scriptures are the Words or Sayings, which the Word (or Spirit of Christ) spake unto (and through) the Prophets; as is evident from the Testimony of the Apostle, 1 Pet. 1. 10, 11.

*Dublin the 12th of the
5th Month, 1688.*

J. B.
J. W.

T H E

The Holy Truth and its Professors Defended, &c.

Lawrence Potts,

WE having met with a *Paper* of thine, and finding our selves, and others of the People called *Quakers* concerned therein, with our Christian Religion and Faith in the Lord Jesus Christ, which we are called to bear witness unto, and contend for, were not willing to let it pass without taking notice of thy *false Charges* upon Us and our Religion; together with thy weak Vindication of *thy self*, with the rest of the *Clergy* of your Church, in those things which thou hast yet to prove. And we find our selves the more concerned, because of thy *Challenge* in thy *Paper*, where thou say'st; *It dos become your Teachers, to make this plainly appear to you and me, from whom they have drawn you; and therefore if they can make it out, I again challenge it of them and you.*

By the way we would have thee take notice of this, that *Robert Lacky* in his *Letter* to thee doth acquaint thee, that it was the *Light* or *Grace* of God, that let him see the Evil or Defects in himself and others, and so meerly the *Love* of God, that prevailed in his Heart; so that it was not *Man*, that drew him from thee and thy *Teachings*, but the Lord *Jesus Christ*, the true *Shepherd*, whom the Father promised, that by his Spirit of *Light* and *Grace* did draw him, and so fulfilled the *Promise* of the Father in *Ezek. 34. 10.* where he saith, *He would deliver his Flock from the mouth of such as fed themselves, that they might not be Meat for them, &c.*

In the *first* place we observe, thou blamest him for saying, *If he or any other, through the Light of God's Grace in the Heart, do see Defects in themselves or others, that profess that Religion, wherein they were bred, he does not understand, how he incurs Damnation by forsaking it; &c.* And so in thy Answer blamest him for confounding Religion (as thou say'st) with the Carriage of its Professors, &c.

Answer. It's true, there may be wicked Men Professors of a most holy and pure Religion; and therefore for some particulars being of an evil carriage, to condemn a Religion, is not proper. But when a Man finds and understands, that in the Exercise of his Religion he receives not power against Sin and Temptation in himself, nor yet sees the effect of such a power in others (it may be, not in the very Teachers) but that is lived in, which answers not the Law of God, nor the Life of a true Christian; and yet here is no dis-membring of such, or excluding them from their Church-Fellowship; This may justly give ground to suspect a Defect in that Religion. And therefore it may be warrantable for a Man under these Observations, both concerning himself and others, to enquire and seek after a Religion, wherein Power may be enjoyed from Christ to overcome Sin, and withstand Temptation. And we do believe, thou thy self art not ignorant, how that not only many of the People of your Church are of a loose Conversation, but diverse of your Clergy also; and yet they suffered to abide in their Places and Offices, without either being excluded or silenced; though the Apostle exhorts, *To withdraw from every Brother, that walks disorderly.* And again, 1 Cor. 5. 11. He writes unto the Church, not to keep company with any called a Brother, that was a Fornicator, or Covetous, or an Idolater, or Railer, or a Drunkard, or an Extortioner; such thou mayst see were to be denied Fellowship in the Church. But we have often observed, how that

that in your *Church* there have been and still are both *Swearers*, *Liars*, *Drunkards*, and Men given to other profaneness; and yet little zeal appearing to *Excommunicate* or exclude them. But when any for Conscience sake could not pay the *Priest* his *Wages*, though it were but some small matter, oftentimes such a one should soon be prosecuted and *Excommunicated*; so that by your practices (what-ever you may profess in words) you are more zealous for your *Gain* and *Interest*, than for excluding Evil, and promoting Righteousness in your Church; and so like them the Apostle speaks of, *who minded earthly things, whose end* (he said) *was Destruction*, Phil. 3. 19. Now such practices are no marks of the *Church of Christ*; but of a *false Church*, where there is want of zeal for Righteousness: Whereby it is manifest, that you are not in the undefiled *Christian Religion*, which keeps from the *Spots of the World*, and leads into Fellowship with the Father and his Son. And therefore there was no such *Danger* (as thou insinuatest in thy Letter) in his leaving of your Church, of incurring the *Damnation* of his *Soul*, or choosing an unsafe way to Heaven, in coming to that Religion he hath chosen.

Next, we observe, thou seemest to take an advantage at his saying, *It is the Light of God's Grace, that let him see the evil of his own Heart that he lived in, and the evil of others also*; and so wouldst strain these words, *the evil of others*, particularly to the seeing of the *hidden Evils* of their Hearts in secret, as he saw his own; whereas it is not to be questioned, but that he intended the *Evil*, that others brought forth into *Words* or *Actions*. Though when he speaks of himself, he names his Heart, saying, *My own Heart*; yet thou unfairly makest a great deal ado about it, to bring him under blame, as if he assumed *God's Prerogative*, and plainly contradicted the Apostle Paul in the 14th chap. of the *Romans*; but that thou hast no just reason for these thy

endeavours, wise Men may easily comprehend: However it is certain, that through the *Light* of God's Grace in the Heart, Men may come to see the *defects* in themselves, and also in others, without assuming God's *Prerogative*. And as to thy saying, *It's a Term often used by the Quakers, but not rightly understood by them.* Thy Charge is false; The *Quakers* understand it, and thou canst not make out the contrary, though it's easie for thee and others to accuse: But that we leave upon thee to prove and make out. But as for his seeing the *wickedness* of his own Heart, it is not to be questioned; and also to see the *Vanity* and *Wickedness* of others, is not difficult. For it is apparent enough, that Men that are in the Society of the People of your Religion, may see, what is brought forth daily, that is not agreeable to Christianity both in *Words* and *Actions*. And seeing this, and that which Christ lays down, being granted, that *out of the abundance of the Heart the Mouth speaks; and a good Man out of the good Treasure of his Heart, brings forth good things, and an evil Man out of the evil Treasure brings forth evil things,* Matth. 12. 35. Then according to this Rule of Christ's, by what Men bring forth in their *Conversations*, the Heart may be judged. And though the Lord search the Heart, and try the *Reins*, and to know *Secrets* is his *Prerogative*; yet what is thus manifested (according to the Rule of Christ) is no presumption to believe or give judgment in.

And as to the Apostles Words, *Rom. 14.* Thou makest an impertinent Application of them, in bringing them as a Testimony in this concern against him; for the case in which they were *not to judge one another*, was in point of *Faith*, or their growth or liberty therein; the *Weakness* of the *Faith* of a weak Brother was to be born with in that straitness that was upon some, as in respect to *Meats*, and the observing of *Days*, which others were grown over, that were not to be judged

judged, but in point of *Faith* were to be left to their own liberty ; and in that case, saith he, *Let not him that eateth not, judge him that eateth, for God hath received him ;* and he that did eat, was not to despise him that did not eat.

So thou may'st see, that the Apostle had a regard to their *Growth* in the *Faith*, and so would have all walk accordingly in *Wisdom*, with care not to hurt one another : But what is this to People of a *loose Life*, whose *Words* and *Actions* are contrary to the Law of God, and so *sinful* ? May we bear no Testimony against such ? Was it not the Practice of the Prophets, Christ and the Apostles to *Reprove* such, and give Testimony against them, and yet not contradict *Paul* in this case ? How ignorant thou shewest thy self to be of the Scriptures !

But mark thy *Judgment*, and where it will fall : Have not (these many years) your Church and Ministry been concerned in *Persecuting* such as could not for Conscience sake, and in the liberty of their Faith, *Observe Days*, and other things, which you required ? And when they could not conform to you, they have not only been judged by you, but sorely *abused*, and *cast into Prison*, *put in the Stocks*, and their Goods *spoiled* : Thus have many suffered only for matters of *Faith* and *Conscience* towards God. And so herein it is evident, that your established Church thou speakest of, is highly *GUILTY* of the *Faith*, thou chargest to be plainly contrary to the Apostle in that fore-cited Scripture in *Rom.* and so is *judging another Man's Servant* in that, wherein he ought to be left to his own Master, and presumest to meddle with *Christ's Prerogative* ; so you are under thy own Condemnation, being guilty of that which thou wouldst condemn in others : And this to be your practice, can be proved by many Witnesses, that have suffered upon this account by your Church, both in *England* and *Ireland*. From what is before said it's evident, that for a Man to say, *That he sees the evil of his own Heart*
by

by the Light and Grace of God, and the evil of other Men, which were conversant with him in his loose Conversation, doth not bring him under the Censure of the Apostle, as thou ignorantly dost imply : Therefore thou mayst take it home to thy self, and thy Brethren, as a just Judgment upon you for the reasons aforementioned.

Thou further say'st, *That perhaps we will object, that Christ in Matth. 7, 16. says, Ye shall know them by their Fruits, &c. To which thou Answerest, He does so ; but tellest us, It hath relation to false Prophets, and withal wouldst insinuate, as if the Teaching Quakers (as thou callest them) were such. But that they are such, is a false Insinuation, which thou canst never be able to prove. And by Fruits thou tellest us, that both there and in other places is meant the Doctrine of those false Prophets or Teachers, that being the proper Fruits of such men, and not their particular Actions.*

Answer. That Christ's words here have a relation to false Prophets, we grant it ; and that they are to be known by their Fruits, we also acknowledg : But that the Fruits there meant are only their Doctrines, and not their particular Actions, as thou affirmest, we do deny. And that it is not so, as thou sayst, doth plainly appear from the words of Christ in many parts of the same Chapter. For first he saith, *They shall come in Sheeps-Cloathing, but inwardly they are ravening Wolves,* (so not in the Sheep's Life.) And what is the Sheep's-Cloathing ? Is it not the Words of the true Prophets, Apostles and Servants of God ? As appears by the Testimony of the Lord's Servants, as may be seen in Jerem. 23. 30. *Behold I am against the Prophets, saith the Lord, that steal my Words every one from his Neighbour.* And the Apostle speaking of Deceivers, Rom. 16. 18. saith, *That by good words and fair speeches they deceive the Hearts of the simple.* So that it is evident, these false Prophets and Deceivers had good words ; for God said, they had Stolen his Words from their Neighbours,
 &c.

&c. and they had *fair Speeches*, but were inwardly *Ravening*, from whence *evil Fruits* were brought forth. But that by *Fruits* there is not meant their *Doctrine*, as thou say'st, Observe further what Christ saith in that Chapter; *Do men gather Grapes of Thorns, or Figs of Thistles? Even so every good Tree bringeth forth good Fruit: But a corrupt Tree bringeth forth evil Fruit, &c. Wherefore by their Fruits ye shall know them*, ver. 20. And in the following verses it is most clear, that by *Fruits* he means their *Deeds* and particular *Actions*; for his words are, *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father, which is in Heaven*; (so the *Fruits* here meant are *Doings*, not sayings.) *Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, &c. and then will I profess unto them, I never knew you, depart from me ye that work iniquity*: Here the *Working of Iniquity* was the cause of their exclusion from him. And further, speaking of the *Wise and Foolish Builders*, he saith; *He that heareth these sayings of mine, and doth them, I will liken him unto a wise Man, &c. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish Man, &c.* So that all along it doth appear, that the *Particular Actions* are the *Fruits*, whereby Christ declares they may be known, and accordingly may be judged; though

Thou say'st, *Many Hereticks, men who have embraced vile Doctrines* (as thou affirmest the *Quakers* do) *have been of good Lives.*

First, As to thy affirming, *That the Quakers do embrace vile Doctrines*, that is false; and we turn it back upon thee as a wicked slander, and challenge thee to bring them forth, that we may know, what they are that thou accounts so, and whether they be ours or not. In the next place, where dost thou read in all the Scriptures of Men, that held *vile Doctrines*, that were of *Good Lives*?

The

The *next* matter thou takest in hand to defend in thy Paper, is, *Your Tithes, your great Delilah*. For it's evident, that it is your *Tithes* and other Revenues, that is the very cause, for which the most of you did become *Ministers*; otherwise we are perswaded, we had not had *One* of an *Hundred* in those Offices at this day of you. For it's the *Trade*, as it's made by you, whereby you get your *Rich Gain*, that is chiefly in the *Eye* of those concerned in the preferring of *Touth* into the *Schools*; and we think, it is as much in the eye of the *Ministers*, in their coming out of the *Schools*, and going into the Nations to be *Teachers*, as your practice doth manifest. So that *Christ* and his *Gospel* is the least of your concern in the ground of your design, whatever may be pretended. For in all things *Mens* ways and *Actions* are a more sure Evidence to Demonstrate, *what they are*, than their *Words*; therefore *Christ* saith, *by their Fruits ye shall know them*: So that we do not wonder to find thee so concerned to plead *Worldly Gain*. But to come to the matter, thy business is, *To prove Tithes of Divine Institution now under the Gospel Dispensation* (which if thou do, then we will consels, it is no defect in your Religion) Thou say'st, *It will be no hard matter to do*; but thou hast not *done* it: And if it be so *easy* to *do*, thou should'st have *done* it, to have convinced him that scruples its Lawfulness. However it may be supposed, thou hast brought thy chief *Proof*, in quoting *Christ's Words* in *Matth. 23. 23.* and *Luke 11. 42.* Where *he* speaks of the *Pharisees* paying *Tithes* of *Mint, Anise, Cummin*, &c. and tells them, *These things ye ought to have done*. And then thou say'st, *Nothing can be plainer to them, that are not desirous to wrest the Scriptures to their own destruction*: So by thy own Words this is thy chief proof, being (as thou say'st) *nothing can be plainer*. But as plain as thou wouldst make the simple believe it is, all that are wise do clearly see, that this has no relation to the *Gospel-Dispensation*, but to the *first Covenant* and *Priesthood*. And saith the

the Apostle, *Hebrews 7. 12.* For the Priesthood being changed, there is made of necessity a change also of the Law. And in the 8th chap. thou may'st see, how he proves the Law changed, and gives the Reason for the Lord's giving a New Covenant or Testament, and making the first Old. So it's plain, the Priesthood that received *Tithes*, and the Law that made them of Divine Right to the Priesthood, are both changed, and both a New Law or Covenant and Priesthood set up and established by the Oath and Promise of God, which are the two immutable things, by which God shews the Immutability of his Counsel abundantly unto the Heirs of Promise, for the strengthening of their Consolation through Christ, that is made an *High Priest for ever*, as thou may'st read, *Heb. 6.*

Now thy work is, To prove *Tithes of Divine Institution in the New Covenant*, and then to prove and shew the Priesthood, that is to Receive them; for thou may'st see, both the Law, that gave them, and the Priesthood, that received them, are changed. And though Christ told the Scribes and Pharisees, they ought to have done it; that was according to the Law of the First Covenant, which was not then dis-annulled, Christ not being offered up, but he himself under it: for it is said, *He was made under the Law, to Redeem them that were under the Law*, Gal. 4. 4, 5. and so he taught People to observe it; as when he had cleansed the Leper, in *Matth. 8.* he bid him shew himself to the Priest, and offer the Gift, that Moses commanded for a Testimony unto them; and so while under the Law, he was for observing the Law: But now that being ended in him, his Law is to be observed, and what he has ordained, we are to be subject to. But before we speak to that, we are willing, to take a little observation of the difference between your Priesthood, that now takes *Tithes*, and God's Priesthood, that received *Tithes* by his Law in his first Covenant. First, *Levi's Line*, that was to receive *Tithes* of *Israel*, had not their Inheritance of Land among their Brethren, this the

Lord ordered to be their *Inheritance*, to wit, *Tithes* and *Offerings*, which they were to have from the rest of the *Tribes*; as thou mayst see in *Numb.* 18. And likewise when they had received the *Tithes*, which was all the *Inheritance* they had among the Children of *Israel*, they were not to have it only to themselves; but the *Stranger*, the *Fatherless*, and the *Widow* were to have a share with them; they were to be relieved out of the *Tithes* by the same Law, that there might be no *Beggars*; and the *Owner* himself was also to partake of them, as thou mayst see in *Deut.* *ch.* 14. and *ch.* 26. So it is evident, you far exceed them as to *Self-advantage*; you have all to *your selves*, your *Ministry* is far more chargeable, than the *Priests* under the Law; neither *Poor* nor *Owner* must have a share with you, nor the *Payers* of the *Tithes* eased from the burthen of the *Poor*, for all that you get.

Pray thee, tell us, how your *Tithes* come to be of *Divine Rights*? Thou sayst, *It is not hard to prove, when demanded.* We Demand it, and also Deny it; do thou Prove it, if thou canst: We are sure, if this *Law* were in force, that gave it to *Levi*, you in the using of it walk far beside the *Law*, and so still are under *Condemnation*. Oh! is it not a shame, that Men, that pretend to be *Ministers* of *Christ*, and can tell the People (as thou dost in thine) of *forsaking all for Christ*, and yet in your practices do neither walk answerable to the *Freedom* and *Ease* of the *Gospel*, nor *Justice* and *Equity* of the *Law* of the *first Covenant*? And therefore we advise thee to lay down thy Religious Plea for these *Wages* of thine; for we can account them no better than *Balaam's Wages* of *Unrighteousness*, which he loved, but durst not take, spoken of *2 Pet.* 2. 15. For it doth appear, there were such in the Apostles days, that *forsook the right way, and followed Balaam's Error*; and certainly, we are not without such now in our days.

But

But now let us consider, what *Christ* hath *Ordained*, who is the Law-giver under the *New Covenant*. Thou sayst, *Tho' Paul does not mention Tithes and Offerings, yet he speaks, what is equivalent to them.* We desire to know, what thou intendest by *Equivalent*? Dost thou mean of an *equal Value* and *Institution* with them? We grant what *Paul* saith, to be just and reasonable, and according to the Gospel, that it was no great thing, where they had *Sown Spirituals, to Reap of their Carnal things*: And thou seest, *Paul* puts it upon an *If*, and says, *If we have sown Spiritual things*; he claims no power to it else: But this will not serve you, you cannot abide within the *Gospel-Ordination* and Bounds, no more than you do the Law, about your *Tithes*, but you will reap *Carnals*, where you sow no *Spirituals*. Thou mayst see also the *Apostle* speaks of *feeding a Flock, and planting a Vineyard, and eating the Milk and Fruit*; but still it's the *Milk and Fruit* of the Flock and Vineyard, that they had Fed and Planted, and not other Mens. But this will not serve you, let the Nations bear Witness; you will reap, *whether you sow or not*; you will eat, *whether you feed and plant or not*; you will have it *by force*, like *Elis*'s Sons, if you cannot get it otherwise. And thou bringst the *Apostle's Words*, *Even so hath the Lord ordained, that they who Preach the Gospel, should live of the Gospel*; and then queriest, *doth Paul say, the Lord has ordained*? And will you say, *the Lord has not ordained*? Is not this to give the *Apostle* a flat lie?

We answer, Nay, we will not say, nor never did, that they which *Preach* the Gospel, may not *live* of the Gospel, according to *Christ's Ordination*; but then it must be according to his *Ordination*, and not according to Man's Will and Invention, to answer his own covetous Inclination. And we also grant what the *Apostle* saith, *Let him that is taught in the Word, communicate to him that teacheth in all good things*; but still he must be a Teacher, and it is

from them that he *teacheth*, that he must expect it: But this will not please you, but you will have from them *that were never taught by you*, as thousands in Ireland may bear witness. So thou mayst see here, how impertinently thou wouldst apply the Scriptures to them that have no right to them, upon that account thou bringst them; but they will not serve thy turn. And where is the *Wrester of the Scriptures to their own Destruction*, that thou speakest of? Thou hast need to see, if thou canst clear thy self of it.

Thou goest on, and sayst, *Thou canst tell, what we will say to these and such like Texts; you will, I warrant you*, (sayst thou) *say, that Tithes are not mentioned, &c.* But thou mayst see, thou wast under a mistake, and it was a vain confidence in thee to say so: We have something else to say, as before. *But you will allow sure, that they enjoin a Maintenance, &c.* thou sayst; We will allow that: But then let it be, what the Lord has *ordained*, and we are content. And now let us observe, what that is. In *Matth. 10.* when Christ sent forth his *Twelve Disciples to Preach and Heal the sick*, he said, *Freely you have received, freely give;* and the *Allowance* he ordained for them, when he sent them out *without Money or Gold*, was; *That they might Eat such things, as were set before them; for, saith he, the Workman is worthy of his Meat.* And in *Luke 10.* when he sent out his *Seventy*, he gave them the like Command, and told them, *They might stay in that House, into which they had entred, eating and drinking such things as they did give; for, saith he, the Labourer is worthy of his Hire:* and in the 8th verse he saith, *Into whatsoever City ye enter, and they receive you, eat such things as are set before you.* So here it was *such, as did receive them*, that they were to abide with; and it was *such things, as they did give*, and set before them, that they were to eat: so it was the *free Act* of such as did receive them, that they were to *live upon*, and be supplied

plied by. Here is no liberty to *Compel*; but the Power of the Gospel was to open their Hearts, to minister *freely* of their *Carnals*, as they received *freely* of the *Spirituals* from them; and this agrees with what the Apostle says in all those places before mentioned: so that it is evident, he had regard, unto what the Lord had *ordained*. But this will not serve your Turn; you cannot be content with what Christ ordains, and the Apostle approves of, *1 Tim. 5. 18. Thou shalt not muzzle the Ox, that treadeth out the Corn*; and the Labourer is worthy of his Reward. The question may be by some asked, what this Reward is? the Apostle clears it up in the *6th ch. 8th v.* having in the former verse told Timothy, *That we brought nothing into this World, and it is certain we can carry nothing out*; and having Food and Raiment, let us therewith be content: Here was the Counsel of an Apostle to a Bishop; for it's said, he was *Bishop* of the Church at *Ephesus*.

Now things being well weighed according to the Scripture, where is the Divine Right either for *Tithes*, or the other great *Revenues*, you Clergy-men *Compel* the Nations to pay you? It is not from *Christ's Command*, nor the *Apostles*, nor from any of their *Examples*, neither *Apostles*, *Bishops*, *Pastors* nor *Teachers*: You are without Warrant from the Scripture; you have neither *Precept* nor *Precedent* for your Practices, either as in respect to your great *Revenues*, that you seek after and enjoy, nor your manner of *forcing* People to pay you. All we see in Christ's Ordination, that was to be done to them, that would not receive them and relieve them, was, they were to *shake off the Dust of their Feet*, as a *Witness* against them: And then Christ shews the danger of their rejecting; but refers it to the day of Judgment. But this will not serve you, though ye pretend to be *spiritual Men*, yet it plainly appears you are for your *carnal Ends*; you cannot trust your selves under
Christ's

Christ's Care to live of the *Gospel*, and what that *freely* produceth in the Hearts of the People, as Christ's Ministers did. And you may see what they answered, when he questioned them, as in *Luke 22. 35.* *And he said unto them, when I sent you without Purse and Scrip, and Shooes, lacked ye any thing? and they answered, Nothing.* So here is Faith and Obedience, and the Effects also of the Faith and Obedience of Christ's Ministers set before us for an Example: But it's evident, you do no more love to follow the Example of the *Primitive Ministers*, than you love to submit, to what Christ hath ordained; as appears by the great bustle thou makest, and the many *shuffling Arguments* thou usest, to invalidate the good Example of the Apostle in that godly Care that was upon him, that he might not make the *Gospel chargeable*; which is no more than the real duty of every true Minister of Christ, although you make it not your concern, as is evident from your practices. And what if the Apostle had Power, and asserted his Power? Thou seest, what Power he asserts in these Words; *Have we not power to eat and to drink?* and again, *Have we not power to forbear working, &c?* as in *1 Cor. 9.* So thou may'st still see, that he pretended to no power above his Master's Commission, who said, *They might Eat such things, as were set before them: The Labourer was worthy of his Meat.* So still this makes nothing for thee and thy Brethren; his Power you will not be content with, no more than his Example; for then you know, you must not live in *Pride, Highth, Fulness* and *Idleness*, as ye do. And so being his Power will not answer your Ends, you fly from his Power, which was the *Gospel*, which they that Preached it, were to live by, to *Man's Power* and *Law* for your Maintenance; and by that, *Force* and *Compel* People to pay you, for whom you do no Work, and to whom you cannot say, as he did, *1 Cor. 9. 1.* *Are not you my Work in the Lord?* But alas! how many
 Thou-

Thousands do you Compel in Ireland to pay you, that are not your *Work* in this sense he speaks of? You have no concern in their *Conversion*, if they be *Converted*; but whether they be or not, you matter not, you will have your *Revenue* from among them.

But thou tellest him, *He does not consider, that the Gospel of Christ was but in its Infancy; Paul was but then planting it, endeavouring to make it the established Religion of the Nations, as now it is.*

Answer. That Paul was planting it, we grant; but that the Religion which he endeavoured to establish, is now the *Established Religion of the Nations*, we deny. For, first, there is no such *Unity* Nationally in Religion, as he endeavoured to establish; as in 1 Cor. 1. 10. *Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, that there be no Division among you; that ye be perfectly joined together in the same Mind, and in the same Judgment.* Secondly, They are not established in *Holiness*, and that *Perfection*, which he laboured to establish and present them in; as Col. 1. 28. *Warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.* And likewise in Ephes. 4. we read, that he gave *Ministers*, and *Gifts* for the *Ministry*, for the *perfecting* of the *Saints*, and for the *edifying* of the *Body of Christ*, &c. till they all come in the *Unity of the Faith* to a *perfect Man*, &c. And 2 Corinth. chap. 7. verse 1. His Labour was, *To bring them to perfect Holiness in the Fear of God.* This is the Religion Paul and others endeavoured to Establish in the Nations, and to Establish People in; and for this end Peter exhorts the Believers *To be holy in all manner of Conversation*, that as he, which had called them, was holy, so they might be holy, 1 Pet. 1. 15. Here is that, which they laboured to make the *Established Religion* of the Nations, viz. *Unity, Perfection and Holiness* in all manner of Con-

Conversation. Thou affirmest, *That now it is made, as he (to wit, Paul) endeavoured to make it.* If this were true, then the Nations would be gathered into *Righteousness and Holiness, Unity and Peace, Love and Good will:* But alas! there appears no such Fruits of the true Religion amongst the generality of the People of the Nations; which doth demonstrate, that there is no such *Etablissement* of it, as thou hast asserted, what-ever may be professed in words.

We take notice, how much thou art offended at his telling thee, *That the Ministers wrought with their Hands,* and takest occasion at the Word *Ministers,* as if he had said, *All laboured,* and then affirmest, *it's very false:* whereas he only saith *Ministers* in the plural Number (not All,) which is proved true by the Scripture and thy own Confession, who grantest, *That Paul and his Fellow-travelling Apostles did labour with their Hands:* And then when thou hast Asserted it to be false, thou challengest him, to shew another *Apostle, besides them in the New Testament, that wrought:* For, sayst thou, *They forsook their Boats, their Nets, their Trades for his sake and the Gospel;* and the New Testament doth not inform us, that they ever returned to these Trades again for a *Livelihood.*

Ans^r. We read *John 23.* that *Peter,* above three years after he was called by Christ, with several other *Disciples,* after they had so forsaken their Boats, &c. went a *Fishing,* and that *Peter* then had his *Fisher's Coat,* [not a long Gown, as those called *Ministers* now wear,] and we do not believe, they went for *Pleasure,* but to get *Fish.* From whence we may groundedly conclude, that they used that *Imploy* for a *Livelihood* at times, when they were not immediately employed in *Preaching* the Gospel: And we challenge thee, to prove the contrary, if thou canst.

Concerning

Concerning thy querying for a Command for keeping the First Day of the Week, or calling it the Lord's Day; We say, we Meet together on the First Day of the Week, (for to Meet is our Duty) and also upon other Days; and for this Practice we have both Command and Example. The Saints were commanded *not to forsake the assembling of themselves together, Heb. 10. 25.* and we account every day is the Lord's; and He that regardeth a Day, ought to regard it to the Lord: and he that regardeth not the Day to the Lord, he doth not regard it, Rom. 14. 6. But what Scripture have ye for all such Days as you observe, which are called *such and such Saints Days*?

Thou sayst, Thou hast been the longer on this particular, because thou findest, it galls us most.

Ans^r. When thou hast read our Answer, (which by reason of thine being so long, hath caused ours to be so too,) thou mayst consider of it, and of thy impertinency in quoting the Scriptures to prove your Practice, which being well observed, doth witness against you; and then we doubt not, but it will prove that which will gall thee and thy Brethren, who are so found in such Covetous practices, as the Scriptures plentifully testify against. And for a further Testimony against your Practices, read these following Scriptures, of which for brevity's sake, having been so long already, we shall forbear to write the Words, they that can, may read them in the Bible, *Isa. 59. 9, 10, 11, 12. Jer. 5. 30, 31. Ezek. 13. 19. Ezek. 34. ch. Mich. 3. 5, 11. Job. 10. 12. Tit. 1. 10, 11. 1 Tim. 3. 1, 2, 3. 2 Pet. 2. 14, 15, 16. Jud. 11, 12, 13.*

In the next place, thou undertakest to inform him of some Defects in that Religion he had chosen: and first, thou sayst, Our Teachers have no lawful Call to Preach the Gospel, and quotest the Apostle's saying, Rom. 10. 15. How shall they Preach, except they be sent? That is, sayst thou, how can they

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they Preach the true Doctrine of Christ, unless they be sent by him, or by those Apostles of Christ, who received immediate Commissions from him, &c.

Ans. We grant, what the Apostle saith, *How can they Preach, except they be sent, &c?* But that our Teachers are not so sent, thou neither undertakest to prove by Argument, nor Scripture; although thou hast the confidence to affirm, that they have no *lawful Call, or Commission to Preach the Gospel*: which we turn back upon thee, as a false Accusation; and demand of thee to prove and make it appear to be true, if thou canst. For we do believe, that none can be *true Ministers*, but such as are sent by Christ, and have their *Call and Commission* from him, and also receive the *Gospel* which they Preach, and their *Ability* from him: For the Scripture is plain, that the *Gospel-Ministers* were sent by him, and received the *Gospel* they Preached, and *Ability* to Preach it from him, and not from Men; as in Gal. 1. 11, 12. And in 2 Cor. 3. 6. the Apostle saith, *They were made able Ministers of the New Testament, not of the Letter, but of the Spirit*; and in the foregoing verse he saith, *Our sufficiency is of God*: And Ephes. 3. 7. he declares, *That he was made a Minister according to the Gift of the Grace of God, given unto him by the effectual working of his Power*: And Peter saith, 1 Pet. 4. 11. *If any Man speak, let him speak as the Oracles of God; if any Man Minister, let him do it as of the Ability, which God giveth, that God in all things may be glorified, &c.*

And so from him, we say, we have received our *Call* by his *Eternal Spirit*, and do wait upon him to receive our *Ability* daily, that what we do, may be by the Gift of the Grace of God given unto us; that God in all things may be Glorified. And if this be not according to the *Scripture*, and the way of God, do thou in thy next shew, what is? And prove your way of being bred up at *Schools, and Learning*

ing your *Tongues*, and taking your *Degrees* there, and observing your *Ceremonies* in your *Ordination*, and coming forth according to your *Traditions*; and then looking for a *Benefice* the greatest you can get; and then settling in a Parish for *so much a Year*, until you can hear of a Place with a greater *Benefice*; and then remove for *Greater Gain* and *Preferment*. And while you stay in a Parish, take such *Lordship* upon you, that none of your Church or Hearers may have *Liberty to Speak or Preach*, but such as are so *Ordained*, as you are? Clear these things in thy *next* to be according to Scripture, if thou canst. In the mean while we charge this Method and these doings not to be according to the Rule of the Gospel, or Example of the *Primitive Ministers*. That this is your Practice, we believe thou canst not deny: But in the true Church this Order and Liberty was Ordained by the Apostle, as in 1 Cor. 14. 30, 31, 32. *If any thing be revealed to another that sitteth by, let the first hold his peace; for you may all Prophesie one by one, that all may learn, that all may be comforted: and the Spirits of the Prophets are subject to the Prophets.* But this *Liberty*, which the Apostle Ordained, you do not admit of, no more than you do of other things, which were the practice of the true Church, and Christ's Ministers; but instead thereof are gone into things, which are of *Man's Ordaining* and setting up: And therefore *Robert Lacky*, and all in whom God hath opened an understanding to see you aright, have reason enough to *forsake you and your Church*. And as for those Scriptures thou quotest, to prove a *successive Power to send others*: They make nothing for your method of *Ordination* at all; for *Matth. 28.* he said, *He would be with them, &c.* doth not say, *They should send others.* In *Acts 1.* the Apostles desired one in the place of *Judas* to be numbered with them, and he was chosen by *Lot*: So here was the *Lord's Lot*. And in *Acts 14. 23.* it is said, *They Ordained Elders in every Church.* Now how these Scriptures do

prove a true *Succession* to your *Call and Ordination*, let all that are wise in heart, judge.

Secondly, Thou sayst, *We have no Sacraments administred in our Religion, neither that of Baptism, whereby People are admitted into the Christian Church, nor that of the Lord's Supper, by which they are strengthened and preserved in it.*

Ans. First, We demand, whence thou hast this Term *Sacraments*, and what is the proper *Signification* of it? We are sure, thou hast it not from Scripture. And *Secondly*, We put it upon thee to prove, whence you have your Authority for that which thou callest *Baptism*, by which, thou sayst, *People are admitted into the Christian Church*, viz. *Sprinkling Infants*? We deny, that you have any *Authority* from Scripture; either by Command or Example for it: For we never read in all the Scriptures of either *Baptizing* or *Sprinkling Infants*: There is no such thing in that Scripture by thee quoted. Therefore thou art in a great mistake, in charging this to be a *defect in the Quaker's Religion*, not to have such a *Practice*, which is an unwarrantable *human Invention*. And it is a great *Defect* in your *Religion*, to perswade people, that when you have *Sprinkled* a little *Water* on the Head or Face of a Child, and signed it with the *sign* of the *Cross*, it is thereby admitted into the Christian Church, and call it *Baptism*, when it is but *Sprinkling*; and therefore a *Defect* throughout. But thy Charge upon the *Quakers Religion*, that we deny that of *Baptism*, by which *People are admitted into the Christian Church*, we affirm to be false. For we own that *Baptism*, according to what the Apostle saith 1 Cor. 12, 13. *For by one Spirit are we all Baptised into one Body, whether we be Jews or Gentiles, &c.* This we own to be *Christ's Baptism*: And we also own *John's* Ministration of *Water* to have been *God's Ordinance* in its day: But yours we leave for thee to prove, from whence you had it?

Secondly,

Secondly. Thou sayst, Nor that of the Lord's Supper, by which they are strengthened and preserved in it.

Ans. Let all that are wise in Heart, consider, whether that which thou callest a *Sacrament*, which you take, hath such a great effect in it, as to *strengthen* and *preserve* in the *Christian Church*, which is *Christ's Church*? For the *Protestants* do account it no more than a *Sign* of an inward *Spiritual Grace*. But we are satisfied concerning what *Christ* did, as in that *Scripture* thou quotest, *Luke 22*. For he had regard to the *fulfilling* of the *Law*, and his time drawing near, that he was to be *Sacrificed* (and so the true *Passover*, as *Paul* saith, *1 Cor. 5. 7. For even Christ our Passover is Sacrificed for us*) had a desire to eat the *Figurative Passover* with his *Disciples*, before he suffered ; as thou mayst see *Luke 22*. and in eating the *Passover* he took the *Cup*, and gave thanks, and gave it to them, and bid them divide it among themselves ; and likewise took *Bread*, and brake it, and gave it to them. And after *Supper* again he took the *Cup*, and gave them. And thou mayst see, what he said both of the *Bread* and the *Cup* ; the *One* was his *Body*, which was given for us, the other was the *Cup* of the *New Testament* in his *Blood*, which was shed for us ; Which words import, that his *Body*, which is broken for us, is the substance of that *Unleavened, Typical Bread* ; and his *Blood*, which was shed, is the substance of that *Cup*. Not that the *Bread* and *Wine* was his *Body* and *Blood*, for that was but *Typical* ; though some do ignorantly imagine, that he meant the *outward Bread* and *Wine* was his real *Body* and *Blood* : As the *Jews* thought, he had meant the *Temple made with hands*, when he spake of the *Temple* of his *Body*. For we read, that when the *Passover* was instituted, they were to have a *Lamb* without blemish, and unleavened *Bread*, and the *Door-Posts* were to be sprinkled with the *Blood* of the *Lamb* ; which *Passover* was certainly a *Type* of *Christ* the immaculate *Lamb*, whose *Body* is the true *Bread*, that nourish-

nourishes the Soul to Life eternal ; and his *Blood* sprinkles the *Conscience* from dead works to serve the Living God. This is that we have an eye to, that which was broken for us, and shed for us ; and we think, by thy Writing thou art not of the *Papists* mind for the *Real Presence* : And if not, then consider, what that *Bread* and *Drink* was, that was broken and shed for us, which he spake of, though he was then eating the *Passover* with his Disciples ; and then come on and see, what the Apostle saith to the Mystery of it, which was that which he preferred in the Church at *Corinth*, 1 *Cor.* 10. there he tells them of the Fathers, viz. the Church in the Wilderness, and saith, *They did all eat of the same spiritual Meat, and did all Drink of the same spiritual Drink ; for they drank of that spiritual Rock that followed them, and that Rock was Christ.* So here thou mayst see, the *Meat* was *Spiritual*, and the *Drink* was *Spiritual*, and the *Rock* was *Spiritual*, that they drank of, and that was Christ. So the Apostle, speaking to Wise Men, bids them judge, what he saith ; as in *ver.* 15. and in *ver.* 16. saith he, *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ ? And the Bread which we break, is it not the Communion of the Body of Christ ?* And *ver.* 17. *For we being many, are one Bread and one Body, for we are all partakers of that one Bread.* The Judgment of this thou seest the Apostle referred to Wise Men ; and we know, Wise Men will Judge, that it is this *Spiritual Meat* and *Drink*, that strengthens and preserves in the Church of Christ, what-ever thou may'st say to the contrary. And so thou wrongest the *Quakers*, in saying, That we have not the *Lora's Supper* administered in our Religion ; for we greatly delight in the *Lord's Supper*, to eat and drink that which strengthens and preserves us in the Church of Christ. And for your Practice, that you use in your Church, we demand your Example for it, and whence it did arise ? For thou may'st see, that Christ in the Figure did eat the *Passover*

Passover with his Disciples according to the Law, and gave them the Cup both before and after Supper, as aforesaid.

Thou pretendest, *Thou hast other notorious defects in our Religion, but forbearst to bring them forth; only one, thou say'st, thou canst not omit, which is so great a one, that it renders the generality of the Quakers almost no Christians at all: And thou say'st, Most of us are guilty, and that is a defect in the very bad and mark of a Christian Disciple, which, say'st thou, is Love and Charity; and so quotest Christ's words, John 13. 35. By this shall all Men know, that you are my Disciples, if ye love one another.*

Ans. Thou dost in this, as thou hast done in other things before, charge us to be Guilty, but dost not bring one Proof or Argument to prove the Guilt upon us from matter of fact, unless thy saying, *It is so*, be either Proof or Argument; which no wise Man will understand to be so. Thou say'st, *Perhaps, we have charity among our selves, we love one the other, who are of our Perswasion.* However that is well so far, it answers this Text of Scripture, which thou hast quoted; we wish, we might say in truth so much for all of *your Perswasion.* But thou goest on to shew, *how we should love Enemies, &c.* and tellest us what John says, *That God is Love, and the more a Man hath of Love, the nearer he doth approach to the Nature of God;* and so tellest us, *what Paul saith of Charity, &c.* But what doth all this towards the proving us to be defective in this great bad and mark of a Christian Disciple? That this is both your and our Duty, we grant; but thou dost not shew matter of Fact, wherein we are Guilty. It is an easie matter to accuse and charge; but Wise Men will consider, how they can make good the Accusation, before they charge. But since thou hast provoked thereunto, let us take an observation of the Works of your Church and Ministry, and see, how you have born this bad and mark of a Disciple of Christ? or whether we can find any
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Defects in her or not, that we may see, whether there is any reason to forsake her, or not? For many years past the *Fruits* of your *Church* and *Ministers* have been such, that we think, it will be hard for any to say, they are the *bad* and *marks* of *Christian Disciples*, (for thou speakest in thy *Letter* of the *Protestant Religion*, as it is profess'd in the *Church* of *England* and *Ireland*) and so it is of that *Church*, we now have Reason to take an observation. Let it be considered, from whence hath all that great *Persecution* for many years proceeded, whereby so *Many Families* have been ruined, many thousands *Imprisoned*, their *Goods* taken away, not leaving some so much as a *Bed* to lie upon, *Cattel* to Till the *Ground*, nor *Corn* for *Bread* and *Seed*, nor *Tools* to work withal; *Whipping*, *Stocking*, *Stoning*, and grievously *Abusing*: so that many thereby have lost their *Lives*; and meerly, because they could not come to your *Worship* for *Conscience* sake, or for *Meeting together to Worship God* according to their *Faith*. And in these *Persecutions* the *Ministers* have often had a hand themselves, in sending forth wicked *Informers*, and sometimes appearing in their own *Persons*. Besides the great *Sufferings*, wherein many have suffered for the *Ministers Wages* and *Hire*, which hath not been a little: This in *England*. Yet we have not escaped in *Ireland*, but have often been *Imprisoned* for *Meeting together to Worship the Living God*, as we have also been for the *Ministers Wages*. Now these not being the acts and deeds of *former Ages*, but of our *present Age*, and of a *People* yet *Living*, we need not say much to make it out, it being still as *Wounds Bleeding*, which may be seen. Therefore come to the *Application*, and see, where the *Imputation* of this great *Defect*, which thou couldst not omit, will fall? If thou canst prove these doings of yours to be the effects of *Love* and *Charity*, then thou clearest your *Church* from this great *Defect*; and if so, may be, it may be a *true Church*. But sure, they manifest quite the contrary, and were never the

the marks of a *True*, but of a *False Church*; as may be seen from the days of *Cain* downwards. So that there's no want of *Reasons*, why *R. L.* and others may *turn from your Church*, and so in turning from you to the *Truth*, which the *Quakers* are Witnesses of, is not *unsafe*, but a safe way to Heaven, notwithstanding all that thou hast said to the contrary in Reflection upon *us* and our *Religion*, as also upon him, as if he had forsaken you, and changed his Religion out of *Covetousness*; for which thou neither dost nor canst give any grounded *Reason*: And therefore having said so much already, we need not say much more to these matters.

When he Answered thee, and told thee, *It was the Love of God manifested in his Heart*, &c. and not *Covetousness*, neither *Humours*, *Passions*, nor *Prejudice*, &c. For all he tells thee so, yet thou still assestest, *That it plainly appears to be out of Covetousness*; and sayest, *In this, as in other things he shakes hands with the Papists, and not meerly for Conscience sake*. So here, as in *other things* thou dost charge and accuse without proving what thou say'st, as if thou knew his *Heart* and *Conscience* better than himself. What dost thou think, who is now *judging another man's Servant*? And who is now *Assuming God's Prerogative*? And when he tells thee, *It was the Love of God manifested*, Thou tellest him, *It seems to Thee, that God had with-drawn his Love from him, in suffering him to forsake so rational and pure a Religion, as the Established one is, for a Persuasion, that has either little or no Reason or Purity in it*.

Ans. As for your *Established Religion*, what *Reason* and *Purity* is in it, or the contrary, we have in some measure before shewed; and all that will but observe your *Religion*, and the Effects of it, may easily see, that this is but a *vain boast* in thee, to set forth your *Religion* for such a *rational* and *pure* one. And for thy saying, *That which he hath chosen, hath little either of Reason or Purity in it*: It is but thy *Say so*; thou dost not undertake to prove or make it out at

all. So that if People will believe, what thou say'st, it must be so, because *Thou sayst it*, and not from anything thou makest appear to manifest, what thou sayst to be true.

Thou goest on still after the same rate, and when he saith, *He felt nothing of incurring the Displeasure of the Lord; but on the contrary had more Peace in his own Conscience, than when under thy Teaching*: Thou tellest him of *What Paul saith of some, whom God had given up to a Reprobate mind*; and so would'st persuade him, that this is his state; and when he speaks of *Enjoying Peace more, than when under thy Doctrine*, thou say'st; *The reason is plain enough, while under thy Doctrine his Conscience was under a tenderness, it was sore with sin, &c.*

Ans. Truly we believe, there was *Reason* for it to be *sore with Sin*; but he might stay long there, before it would be *saved from Sin*, and so healed from that *soreness*; for that you never come to, by your own confession. For all your days you are complaining, that there is *No Health in you*; so you are like to be *sore with Sin*: But all that see their Infirmary, and what *Physicians of no value* you are, had need to look out for a *better Religion*, and *better Ministers or Physicians* to their Souls. So that its still evident, he had *Reason* to forsake yours, and look out for a *Religion*, that had more *Power and Vertue* in it to *deliver from Sin*, and *heal the Wounds* it had made. But it is not to be questioned, that if he had stayed with thee, and lived in his vain Conversation, that would have been better born with by thee, than his owning of that which leads to a Reformation: and so like them of *Old*, that while People *put into their Mouths*, they cryed *Peace*; but when they did not, then *prepared War* against them.

Thou tellest him of *Going into the Quakers old way of uncharitable Censuring*, because he saith, *Many of the Protestants in England and Ireland profess Christ in Words, but in Works deny him.*

Ans.

Ans. This is evident from their doings, as is before proved ; so that it is no hard matter to make that Charge good against them. Do thou clear them, if thou canst.

When he saith, " As far as he understands, our Principles " and Practice are according to Christ's Institution, which " he doubts not but we will make good upon occasion ; Thou, in answer, say'st, Thou *knowest our Practice well enough* : Which if true, and if so *bad*, as thou endeavourest to make People believe of us, why hast thou brought *none of them* to make good thy Charges against us ? And as for our *Principles*, thou say'st, Thou *never heard'st, we had any*. Then thou must needs be ignorant of our *Way and Religion* : And therefore in thy speaking evil of it, thou *speakest evil of things thou understandest not* ; and so art of that Generation spoken of 2 Pet. 2. 12. And as for our *Faith and Principles*, they have been published to the World both by *Words and Writing*, they have not been hid in a corner ; so that any that had a mind to concern themselves against us, and yet (as wise Men) would not *judge* without an *understanding*, (lest like thee, they should *speak evil* of the things they did not understand) might easily be informed, what our *Principles* are. However, we are a People that believe in the Lord *Jesus Christ*, and that the *Father* sent him into the World to lay down his *Life* a *Ransom* for all Men ; that whosoever believeth in him, shall not perish, but have *Eternal Life* : That he was *Crucified* without the Gates of *Jerusalem*, and so became a *Propitiation* for the *Sins* of the whole World : And that after he had *suffered*, and was *buried*, God the *Father* *Raised* him again by his *Eternal Spirit*, after which he shewed himself unto many *Witnesses*, and then *Ascended* into Heaven, and is *Glorified* with the Father with that Glory he had with him, before the World was made And we further believe, that he is the *Light* of the *World*, and that he ought to be followed, according to his own words, *John*

8. 12. and That he *lighteth every Man that cometh into the World*, according to *John 1. 9.* and that this *Light*, where-with he *lighteth every Man*, all ought to believe in, that they may be *Children of the Light*, according to *John 12. 36.* And so we believe in his *spiritual Appearance* according to his Promise, who said, *He would pray the Father, and he should send them another Comforter, even the Spirit of Truth*, according to *John 14. 16, 17.* and this was his own *Spirit*, for he is the *Truth*; and of this the Saints were Witnesses, as the Apostle saith, *Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba Father.* And thus was *Christ* in the Saints the *Hope of Glory*, according to *Col. 1. 7.* And thus believing and witnessing the Truth of the Scripture, we wait upon God for his *Spirit*, that we may worship him therein according to the Institution of his Son *Christ Jesus*, as in *John 4. 23, 24.* and that we may pray with the *Spirit*, and sing with it, according to *1 Cor. 14. 15.* For the Apostle exhorted the Saints, *To be filled with the Spirit*, *Eph. 5. 18:* and the Saints were to *Pray in the Holy Ghost*, *Jude 20.* So our Faith stands in the Power of God, which is that the Apostle laboured, that the Saints Faith might stand in; as thou may'st see *1 Corinth. 2. 5.* believing, that there shall be a *Resurrection both of the just and unjust, they that have done good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation*, according to *John 5. 29.*

Here we have given thee some account in short of our Faith, Principles and Practice, and proved them to be according to the Scripture, whereby thou may'st see, if Prejudice and Self-Interest do not blind thine Eye, that *Robert Lucky* in turning from thy Teaching to *Christ* the true *Light* and his Teaching (according to God's Promise under the New Covenant, who said, *They shall be all taught of the Lord*, which according to our Principle we direct People to wait for)

for) it's no *unsafe way to Heaven*, nor (as thou falsely accusest us) a *pursuing such ways*, as are *directly contrary to holy Scripture*, which thou (in some measure) promist, thou wilt make appear; but hast it yet to do.

Thou sayst, *Because thou art fully satisfied*, we cannot make this out, therefore thou wilt shew him, how he has incurred not only the *Displeasure of God for the present*, but the *Damnation of his Soul hereafter* (unless he repent and return) by this his departure from the Religion he was bred in.

Ans. Thou mayst see, thy *Satisfaction* is without ground, as also thy confident *presumption* in thy passing such a *Sentence* upon him concerning his *present and Eternal Estate*: And surely, thy *Judgment* herein is *groundless, rash and vain*; as all may see, who have any true Christian understanding and discerning, and do but observe, what is brought forth under your *Teaching in your Religion*. For we understand no *Reason*, thou assignest for thy *Judgment*, but *His leaving of your Religion*, which we have before proved, he had good reason so to do: And therefore neither he, nor any other need be afraid of thy *Threatning* upon this account, because from what is before written, it is clear, that there are *great Defects in the Principles and Exercise of the Religion he was bred in* (if he was bred in yours) and so not according to Christ's Institution, as may be seen, if compared with the Scripture; and that there are no such *Defects in the Religion* he now embraceth, but proved in the *Principles and Exercise* of it to be of *Christ's Institution* according to the Scripture. And herein thy *Challenge* we have answered, and endeavoured to make it appear both to thee and him, according to thy demand: But if thou *hatest* to be *Informed*, it shall lie at thy own door, and thou shalt answer for it thy self. So it is plain, he may have changed out of a Principle of Conscience and pure Love to God and his Soul, and not out of *Interest, Humour, Passion or Prejudice*, as thou seemest to accuse him.

And

And as for thy *Assuring him upon thy Word, that it is not for any temporal advantage, that thou seekest to reduce him, but only in love to his Soul, as thou hast to all Mens, as thou say'st.*

Ans. We think, he hath no reason to believe, that thou and the rest of your *Clergy* have such a *Love* to the *Souls* of all Men, as to be the *only Reason* of your coming amongst them to be their *Teachers*; for your *Practice* (which is a surer evidence than your *Words*) speaks the quite contrary, in that you do *leave* any *People*, where you are, to go to another place for an *Augmentation* and *higher Preferment*: So that it's evident, it is not the *good* of *People's Souls*, nor the *Glory* of *God*, that chiefly moves you in this concern, what-ever may be pretended to. And so to the *Consciences* and *Understandings* of *Wise Men*, we refer these things to be considered of, with our *Hearts* desire to *God* for you all, that he would *open* your *Understandings*, and let you see the *Error* of you *Ways*, and bring you to a *Reformation*, that the *People* you may lead in *Error* no longer. We conclude and remain *Desirers* of the *Good* of all Men.

Dated the 13th of
the 4th Month,
1688.

John Burnyeat,
John Watson.

An Addition of two Epistles of *John Burnyeat's* to Friends in *Long-Island* and *Barbadoes*, which came to Hand, since the Printing of the former.

Long-Island, the 23d of the 5th Month, 1666.

Dearly Beloved,

WHO are called to be *Saints*, and to believe in the only Begotten of *God the Father*, which he hath raised to be the *Horn of Salvation* in the House of his *Servant David*,

David, to rule over *the Redeemed* in *Israel* for ever ; unto you are my Bowels opened in pure, untained Love, and in the plentiful flowing of the same at this time doth my Soul dearly salute you all, who keep faithful unto the *Beloved*, and live in the power of his Salvation over all the *fallen Spirits*, which are in the World, which brings into bondage : With you my Soul hath Unity in the Life, which was before Transgression and the Fall was, and in that, *My Friends*, are you written in my heart, and often in my remembrance, even when my Supplication is poured forth unto the Lord in the behalf of his People, that you in that place among the rest of his heavenly Flock and Sheep of his own Pasture, may be safely kept by the right hand of his power from the *Devourer*, and from the *deceitful Snares* of the Enemy, which are laid as Traps by the cunning slight of *Satan* to ensnare the Simple, and betray the Innocent from the *simplicity* of the *Gospel*, which ye have received in Christ Jesus our Lord ; in which as ye have believed, ye have found *Salvation*, and *Peace* and *Rest* unto your Immortal Souls. I even as a Brother, and one that entirely loves you with that unfeigned love, which thinks no evil, do at this time beseech you all in the fear of God to see, that ye *Walk Circumspectly*, answerable unto the *Gospel* of *Christ Jesus*, in which ye have believed ; that ye may adorn the same in your *Lives* and *Conversations*, as Children of the Light and of the Day, bringing forth the *Fruits* of the *Spirit* in Righteousness and true Holiness, and not the *Fruits* of the *Flesh* in the night and in the darkness, in which they walk, who follow not the Lord Jesus Christ.

And therefore, *My Friends*, stand fast in your *Liberty*, in which Christ Jesus hath made you *free* ; and be not entangled with the *Toak* of *Bondage*, but mind purely the operation of the *Eternal Spirit* and invisible *power* of the everlasting God, which he hath made manifest and revealed in your hearts, by which you have in measure known *Liberty* from
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the *Bondage of Corruption* (the corruptible Bond) and have tasted of the glorious *Liberty* of the *Sons of God*, in which your Souls have found pleasure. I say, *Friends*, mind all its lively Operation in your hearts, and wait upon it with diligence, that your hearts may be kept clear, and the eye of your Understandings single, that you may purely distinguish and put a *difference between the pretious and the vile*, between that in which the Lord is to be Worshipped, and that in which there is no Acceptance with God: And so will you come more and more to know, how to *chuse the good*, and *refuse the evil*. And *Friends*, in the freedom of God's Spirit, and in his fear I warn you all, *Take heed of a fleshly Liberty* beyond or above the pure fear, which keeps the heart clean; for that will let in *Pollutions*, and bring the Just into Bondage, and your Souls into death again, where there will be a want of the pure presence of God to refresh them, although the *Boaster* may *boast of liberty*, and promise it as they did in the Apostles days, who themselves were the *Servants of Corruption*. And so, *My Dear Friends*, whom my Soul loves with the heavenly love, that seeks the good of all, you who have tasted of the love of God and of the power of the World which is to come, and of the power of that life, which is without end, *Keep Constant* in the *Faith*, unto the Beloved of your Soul, and *gad not abroad* to change your way, like her, whose Feet abides not in her house, but runs out after *other Lovers*, and so lose the *first Love*: For this the Lord reproved the Church in the days of the entrance of the *Apostacy*, when they begun to decline from the purity of the *Gospel*. And therefore as ye have received that which is unchangeable, live in it, that your Souls may never die from the sense of God's Love, and the feeling of his vertuous presence; that in the joy and peace, that is unspeakable and full of glory, you may abide, and for ever live; where your Souls may be refreshed from day unto day, and from time unto time, through the multiplying of his numberless

berless Mercies, by which he nourisheth all them that fear him, and wait upon him. And so will you all keep lively and vertuous in a growing and flourishing Condition, fruitful, bringing forth fruit to his praise, who hath called you. And as you keep unto the *power of God* (which is the *Cross* unto that part, which would be out) and dwell in it, your mind will be settled, and stayed and kept clear, and the understanding open, whereby you may behold the *Glory of God* and be kept in *Covenant* with him ; and so feed upon his *Mercies* with all his *Lambs* and *Children*, and lye down in the fold of *Rest* and *Safety* with the *Sheep* of his pasture in *Covenant* with him for evermore : In which I remain *Your Friend and Brother,* J. B.

For Friends in the Barbadoes, New-England, Virginia and Maryland, the Signification of my purest Love unto you all, amongst whom I have travel'd in those parts.

Friends,

IN the eternal *Truth* and *Power* of the Lord God dwell, and keep your Habitations in that which changes not ; in the power of an endless life, where there is no shadow of turning. All you that have known the Lord, and have been sensible of the *Word* of his *Eternal Power* in your hearts, by which you have been quickned unto him, so that with the rest of his beloved ones you have been made Partakers of that heavenly treasure of Life and Vertue, which is in him, and through his *Son* is manifested unto us, by whom Life and Immortality is brought to Light ; unto you all without respect of Persons doth the *Love* of my Soul reach, and the *Salutation* of my Life at this time, having you fresh in my Remembrance. In the Bowels of true Love is my Heart opened, and my Spirit drawn forth in this *word* of *Exhortation* unto you all who

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have tasted, that the Lord is gracious ; That you all take heed of *turning from the Grace of God into Wantonness, Laciviousness* or any vanity whatsoever, by which your Hearts may be defiled : But that ye all watch unto the Truth, and wait upon the preserving power of the Lord God, that ye may reign in the dominion of the same over all the evil *Lusts* of the *Flesh*, which would arise in your hearts to war against the Spirit of Holiness, and so would hinder your Sanctification. This of a truth, *Friends*, you ought to take heed unto, even the *Spirit of Holiness* and *Power* of the Lord our God, which in this latter Age he hath largely manifested for to sanctifie his People ; that so your hearts may be kept clean and preserved (according to Christ's Command) out of the surfeiting with the *Cares* of this *Life*, and from being overcome with and drowned in the *Pleasures* and *Vanities* of this World, that you may never lose the excellency and glory of these heavenly things, which God the Father in the bountifulness of his loving kindness hath been pleased to manifest, with which all the glory of this present World is not to be compared. And so, *my Dear Friends*, you that feel the Lord and his goodness in your hearts, *Walk Circumspectly* as before him, with Reverence and Godly Fear in the holy Awe, that you may not *provoke* him at any time, nor *grieve* his holy *Spirit*, by which you are Sealed ; but with tenderness of heart and pureness of mind wait upon him at all times : So will *your Peace spring up as a River, and your Righteousness be multiplied, as the Waves of the Sea* ; and so over all the choaking *Cares* of this *Life*, and drowning *Pleasures* of this present vain World you will be preserved, to have a being in the power of that life, which is without end : In which as there is a dwelling faithfully, you will all grow and increase in the dominion over all *hurtful Lusts*, that war against the Soul in your own particulars. And also there will be a growing over all *hurtful Spirits*, that have entred since the beginning, whose *Life* is in the *Fall*, and not in the pure
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Redemption, nor in the redeeming Power, that brings out of the *Fall*. And so to the Lord God, *Friends*, be ye all *faithful* in your places, that you may be a blessing in your Generation in those Countries and Places, where ye dwell; that the Nations may be seasoned, that your savory life may sweeten the People. And *Friends*, have an eye to the *Glory* of God, and the *Honour* of his *Truth* in all your undertakings; I even command you in his fear, it being upon me by his Spirit, that the *Lord's name* may not be *blasphemed* among the *Heathen* through your *unfaithfulness*. For truly, my love being great towards you, I am jealous over you with a godly jealousy, and therefore am constrained to use great plainness, as having a sense of your state. And therefore be ye provoked unto *Love* and to *good Works* in a faithful obedience, and serving of the power, for its in that, that all accepted. And lay aside all *Wrath*, and *Clamour*, and *evil Speaking* with all *bitterness*; and receive with meekness the *ingrafted Word*, which is able to save your Souls: And in the power of that dwell, and it will divide aright between the *Pretious* and the *Vile*, and so will cut off all that is not of God, not regarding what may be professed, where the living vertue is wanting. This pure, living Word is your Preserver, that keep faithful in it, and will keep you from all deceiveableness and *lying Spirits*, which are not of the Father, but of the World, and from the God of the same in the dark power, beguiling the *unstable Soul* through his *lying Signs* and *Wonders* in the power of darkness, without living vertue: And this *Word*, which you have received, will live in your hearts, and minister daily of its own vertue into your Souls for their refreshment, if you keep faithful unto the same. But if the *Thorny Cares* of this *life*, and the *choaking Pleasures* of this vain World take root and place in your hearts, then the freshness is lost, the issue of living vertue is stopt; the ministering word and power is with-drawn; the Fountain again is sealed up, and the dry Winds and the scorching heat comes

comes and dries up, and causes to wither the green Blade, before the Corn comes to perfection: So that the harvest and time of gathering never comes. Therefore, *O my Friends*, be faithful unto the Lord, and be not drawn aside from the steadfastness of the *Gospel* neither on the one hand, nor on the other; but step in the straight *path of Life, Peace and Salvation*, which the Lord hath prepared for your feet, that the Weak may be strengthened and the Lame recovered, and none turned out of the way. For truly, there is much upon you, I feel it in this matter, even you that feel the Lord in any measure, that you all be *vigilant and diligent* in your places, that you may be a *strength* unto the *Weak*. And therefore am I moved once more to warn you now, you even you that know the Lord, To take heed unto the *power of the Lord God* in your hearts, and with that keep down the earthly, worldly Spirit, that so you live over it in the Spirit and Power of the Lord, may draw more unto you; or else I feel it, you will not only be *guilty of your own Blood*, but the *Blood of others* also, which stumble at your *unfaithfulness*, who have been call'd and accounted as the *first Fruits* unto God, and unto the *Lamb* in those parts of the World in this blessed day of the Lord, in which he hath appeared and gathered by his power, and also doth preserve and nourish by the vertue of the same, all that he hath gathered, whose trust and confidence is in him. And so, *My Friends*, this may give you to understand, that I am safely arrived in *England*, and am perfectly well every way: And Friends here are generally well, Meetings very large, and the Truth in good esteem among many People, who are not yet of us: And great openness in all places, where I have been, in the hearts of all People, and great desires to hear the Truth, for it is of good Report. This from Me, who remain

Your Friend and Brother,

J. B.

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